OUPANOΣ KAI TAPTAPOΣ.

HEAVEN & HELL

EPITOMIZED.

THE True Christian Caracterized.

AS ALSO

An Exhortation with Motives, Means and Directions to be speedy and serious about the Work of CONVERSION.

By *GEORGE SWINNOCK*, sometime Fellow of *Baliol* Colledge in *Oxford*, and Preacher of the Gospel, late at *Great-Kimbel* in the County of *Bucks*.

Deut. 30. 19. *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore chuse life, that both thou and thy seed may live.*

Accidiosi erubescere possunt qui non tam diligenter laborant ad impetrandum gaudium cœli, sicut multi impiorum laborant ad impetrandum pœnam inferni. *Fabr in destruct. Vit. part. 5. cap. 2.*
Crede, Stude, Vive, Pinge Æternitati. *Cor. A Lapid.*

LONDON, Printed for *Tho. Parkhurst*, at the Three Crowns in the lower end of *Cheap side* over against the great Conduit, 1663.

TO THE WORSHIPFULL

And my esteemed Friend

Rich. Beresford Esq;

Clerk of the Pleas to His Majesties Court of Exchequer.

IT was the unhappiness of judicious *Calvin*, either through his own mistake, or the mis-report of others, to retract his first Dedication of his *Comment* on the *First Epistle to the Corinthians* in another Edition, and to prefix a new name before it, *viz.* the noble *Galeacius Caracciolus*, Marquis of *Vico*, wishing that either he had not known at all, or had known more fully the person whose name he was forced to blot out. I bless

Vtinam quo primum tempore in lucem prodiit hic Commentarius, vel mihi ignotus, vel saltem probe notus fuisset ille, cujus nomen huic paginæ hactenus inscriptum hinc delere cogor. Calv. ep. dedic. coram comment. 1 Epist. Corinth.

bleſs God I have not the leaſt cauſe for the like courſe. But this ſmall Treatiſe (part whereof was formerly preached in your ears, at the Funeral of your dear Mother) preſenteth it ſelf this ſecond time to your eyes, not for your protection (Divine Truths deſire none from men, and Humane errors deſerve none from any) but for your direction. It containeth that in it, which is able to make you wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

You have a double right to the Dedication of this Book; partly in regard of the occaſion of it; partly in regard of the Authors obligation unto you, which is great, for your liberality, but far greater for your encouraging of, and exemplarineſs in the truth and life of Chriſtianity.

I did not think my ſelf a little bound to that Providence, which gave you Relation to that parish whereof I was once Miniſter, and I ſuppoſe not without cauſe, when the power of godlineſs hath few ſuch conſiderable Patrons. Men of your rank, though ſometimes (to ſtop the mouth of conſcience, or for their credit) they take up a form and profeſſion, yet do uſually neglect, if not curſedly deride the ſtrictneſs and power of Religion. They are too often like the Moon, furtheſt from, and in direct oppoſition unto the Sun of Righteouſneſs, when they are at the full of outward plenty, and receive moſt light of Divine bounty from him: their carnal hearts, as the Sea, turn the ſhowers of mercy from Heaven, and freſh ſtreams from the earth into the ſalt waters of corruption. In our naturall bodies, the more fat there is, the leſs blood in the

There is ſcarce one of a thouſand, *Cui præſens felicitas ſe arriſit non iriſit*, Bern. lib. 2. de conſol.

the veins, and by consequence the fewer spirits. Greatness and Goodness are beautiful and happy, but rare conjunctions. You know who hath said, *not many such are called*, 1 Cor. 1. 26. And experience teacheth us, that they are like Stars of the first Magnitude, thinly scattered in the Firmament of a Country. How much therefore are you engaged to that distinguishing love, which enableth you to look after the things of a better life!

Quies hath no plural number; God seldom giveth two Heavens. *Tamen aliquando Christus voluit Reginam in cœlum vehere*, saith *Luther* of *Elizabeth* Queen of *Denmark*. *Luth. in Epist. ad Jo. Agric.*

I shall take the liberty (which I know you will give) to speak a few words to you by way of advice.

First, my counsel will be, that you would more and more ensure your Effectual Calling. We say, where men intend to live long, they build strong. I am confident all that you are worth, for your endless condition in the other world, dependeth under Christ upon your inward change. And if ever any spirits had need to be firm and strong, then questionless they upon which such heavy weights hang, as your eternal unchangeable estate.

You have a large room in the hearts of many that are holy: But alas Sir, the best mans confidence of me would prove but a bad evidence for heaven: He is not approved whom man commendeth, but whom the Lord commendeth.

The great affection which you bear to the souls of the people, amongst whom ye were born, is worthy of imitation: And so is your care and cost in scattering some practical and home Treatises in several Families (whereby souls may be converted, and wherein you may have comfort at the day of Christ) for soul-charity, is the soul of charity; but the

the beſt charity begins at home, though it never ends there; your main buſineſs lyeth within your own doors, to make ſure that good work within you, which ſhall be perfected hereafter.

The ordinary ſecurity which moſt men truſt to, will not ſerve when they come in the other life, to lay their claims, and ſhew their deeds for the inheritance of the Saints in light. Many flaws will then be found in their evidences, which now through their wilful blindneſs they neither ſee nor fear. He had need to have armour of proof that would enter the liſt with his enemy Death, and not be foiled. The heart not ballaſted with renewing Grace, may hold out in the calm of life, and ſhallows of time; but when it meets with the ſtorm of death, and launcheth into the Ocean of Eternity, it ſuffereth a deſperate and everlaſting ſhipwrack. The want of this is the leak which ſinketh many a precious veſſel (ſoul I mean) in the gulph of perdition.

Pallens aurum melius eſtquam fulgens auricalchum. Bern.

There is as much difference between a nominal and a real Chriſtian, as between a liveleſs picture and a living perſon. True Chriſtianity, which conſiſteth in the ſouls humble, unfeigned acceptation of, and hearty reſolved dedication unto Chriſt, as Saviour and Soveraign, is a paradox to moſt. There are many Chriſtians (as *Salvian* complains in his time) without Chriſt, but they which know experimentally what the ſanctification of the Holy Ghoſt meaneth, are few indeed. The Moraliſt in his beſt dreſs of civility, the Formaliſt in his gaudy attire of Ceremonies, and the Hypocrite in all his royalty, is not arrayed like one of theſe. I do not write theſe things as in the leaſt ſuſpecting your ſin-

Chriſtiani ſine Chriſto. Salv.

ceri

only, but to quicken you to a godly jealousie over your own soul. If the Apostles and Disciples needed such rouzing cautions, *Take heed lest that day come upon you unawares*, Luk. 21.34. *Take heed lest any man fall of the grace of God*, Heb. 12.15. then much more you and I, who are more drousie and prone to slumber, do require awakening considerations.

Secondly, That you would walk exemplarily; Man is a creature which is led more by the eye than the ear, by patterns then by precepts. Great men therefore which are copies, after which many write, had need to be exact. You are the Looking-glasses by which others dress themselves; the heads of the people, *Deut.* 1.15. now the whole body will go along with the head.

Qui in excelso agunt, eorum facta, cuncti mortales norere. Salust. ad Cæsarem.

You are like Beacons upon an hill, visible to all. The Sun may as soon go unseen, as you unobserved. A small Star may be darkned and none take notice of it; but if the great Luminaries are eclipsed or obscured, a thousand eyes will be gazing on them. A little spot in silk or scarlet is more looked on, than a great one in russet or sackcloth. A crack in a bell is nothing so eyed or prejudicial, as a small flaw in a jewel. *Corruptio optimi pessima.* Satan doth therefore plant his strongest batteries against the Royal Forts of Magistracy and Ministry (whom none are spared, *David* and *Peter* shall be sifted) knowing that he gaineth a double advantage by their miscarriage, example and scandal; by which his wings it will soar higher and flye much farther. An ordinary Tradesman may prove Bankrupt without much noise; but if an Alderman or Merchant that had a name for a great estate breaks, the City and

and Country ring of it. The honour of God, and credit of the Gospel are much engaged in the carriage of a Gentleman that is a Professor: The many eyes that look upon you, the many feet that follow after you, and the glory of the blessed God which is concerned in you, do all call aloud to you, to have your eyes in your head (as the Wiseman's phrase is, *Ecclesiastes* 2.14.) to make straight paths for your feet, and to walk nobly, and actly worthy of the Lord, even unto all well-pleasing.

Besides, Honour is apt to be a snare and temptation, and therefore requireth the greater care and circumspection. Places of Honour are like strong meats, which being well concocted yeild much good nourishment (bring much glory to God and good to souls) but they are of very hard digestion. He must have a strong brain that will bear much wine, and he much grace that will walk humbly and closely with God in an high condition.

In a word, your time is little, your work is great, your talents are many, your account will be weighty; your Saviour observeth every moment how tender you are of his honour, that was so tender of your eternal welfare; how you testifie your thankfulness to him, for all the bitter agony & ignominy, which he suffered for you. You shall shortly never have the least opportunity (though you would give a thousand Worlds for it) to do any thing in the Gods glory, your own and others good. Work therefore the work of him that sent you into the World, while it is the day of your life; for the night of death is hastening on you, wherein you

can

work: Up and be doing, and the Lord be with you.

I have no more to speak to you, but that the [illegible] prayers may hear often from you, that I [illegible] heed to the Ministry which I have received of the Lord, and fulfil it, and to assure you that my prayers at the throne of Grace shall be, that you and your religious Consort may continue to dwell together as fellow heirs of the grace of life; and your hopeful Children may be planted with, and grow up in grace, till they shall be transplanted into the true Paradise, the Kingdom of Glory. This through the help of Heaven, shall be the petition of

Your real Servant in the ever blessed Saviour,

George Swinnock.

Christian Reader,

THere are two things which should be of highest regard with us, a serviceable life, and a comfortable death; and they are both so inseparably conjoyned, that in vain do we hope for the one without the other; which of these is to be preferred, was a doubt, which put the Apostle to an Anxious disquisition; on the one side there was service, on the other side there was gain; if he lived he should Preach Christ, if he dyed he should enjoy Christ, and remain with him for ever; therefore Paul was at a stand, and knew not what to determine; Surely he had an holy heart that could thus set duty against enjoyment, and think his service worthy to come into competition with his spiritual and eternal interests! that which made Paul so indifferent and incurious, as to the means, was the resolved fixing of his scope, his end and scope was Christs glory; and 'twas all one to him how God would use him to such a purpose, as a man that is resolved upon a journey, taketh the way as he findeth it, fair or foul, 'tis enough that it leadeth him to his journeys end; so

Christ might be glorified, *either by his* Ministry, *or by* Martyrdom, Paul *was indifferent*; *twas* [illegible] *that Christ should be* glorified; *none have such* [illegible] *signed respect to* Christs glory, *but those that* [illegible] *the* communion of his life; *every* tendency *is* [illegible] *to the principle by which they are acted, regular men that act by their* own life, *and live upon their* own root, *bring forth* fruit to themselves; *water riseth no higher than its fountain*; *but those that have life* from Christ, *use it* for him, *to them* to live is Christ, *as they live* in him *and* by him, *so they live* for him, *and* to him. *We need then to take all occasions to presse men to get into Christ, that they may live in the* communion of his life, *and in the* strength *and* influence *of it be carried out to his glory*; *this is that which will make* life serviceable, *and* death sweet; *and to this we need to be pressed by all kind of arguments, both those which are taken from* Gods relation *to us*; *as also those which are taken from our* expectations *from him*, Rom. 14. 8. We are all the Lords *by every kind of* right *and* title, *and therefore owe* all manner of service *to him, even though* nothing *should come of it*; *but they that do the* Lords work *will not want his* wages, *though he might require our service out of* meer soveraignty, *yet he condescendeth to propound a* reward, *and that* so full *and* ample, *that it should* ravish *our hearts every time* we think *of it. These considerations which I have here* loosely discourst *of are notably improved in the* ensuing Treatise, *which being communicated to me by a friend of the* Author, *I could not but return it with* this Character, *that it is a discourse* grave *and* judicious, *and yet* quickened

with such warmth and vigour of illustration, as that it may be of great use to awaken men unto more seriousness in the great concernments of their souls, among which nothing can be more momentous then our living in Christ, that we may live to him, and then with him for evermore; this being signified, I leave thee to the work it self, (which I cannot but judge to proceed from one, both of a good head and heart) and profess my self

Thine in the Service

of the Gospel.

Tho. Manton.

THE

THE

PREFACE and EPISTLE,

TO THE

READER,

Especially of the Parish of *Rickmersworth* in *Hertfordshire*, and *Borden* in *Kent*: as also the occasion of this Treatise.

I Have sometimes considered with my self, (not without some remorse and grief of spirit) the multitudes of men and women, that even in those places, where the Word of God is plainly and powerfully taught, run headlong in the *broad way* which leadeth to destruction. And indeed *if my*

my head were waters, and mine eyes a fountain of tears, that I might weep day and night (though every tear were a *tear of blood*) I could never sufficiently bewail *the slain of the daughter of my people*, of this Parish to which the providence of God hath called me.

That the *lying vanities* of this world should by most be so greedily pursued, and the real *mercies* relating to a better World, so wretchedly despised: that a *brutish flesh*, which must shortly be food for wormes, should be so highly prized, and constantly gratified; and an *angelical spirit*, the soul, which must live for ever be so basely slighted, and unworthily neglected: that every *soul-damning lust* should be so heartily embraced; and the *soul-saving Lord* but coldly and complementally entertained: that the *road to Hell* should be so exceedingly filled, and the *way to Heaven* almost wholly unoccupied. Surely this ought to be for a bitter lamentation; and (what Sea of blood is enough to bemoan this horrid wickedness!

It hath seemed to me therefore a matter worthy of diligent enquiry, what special *Malefactors* should be indicted for these many *soul-mischiefs*, and *soul-murders*, which are committed amongst us. And truly by that acquaintance which I have with the Word of God, and experience of the soul-affairs of men, I find, though many *Accessaries* might be named, that *ignorance* ought to be arraigned and condemned as one of the *principals*. *The people perish for want of knowledge*, Hos. 4. 6. *Inner darkness* is the beaten path to *utter darkness*, to the *blackness of darkness for ever*.

Men

...in this *mist* of *ignorance* (like ships) run upon ...*Rocks* which split them eternally. As the ...prefer every toy and trifle before their ...of Gold; so they, every sensual, sinful plea..., every foolish, perishing creature, before the ...ful Image of God, the unsearchable riches in ...Christ, the endless happiness in Heaven; because ...know not the vanity and emptiness of the ...former, the excellency and preciousness of the lat...ter. *Did men know the gift of God, and who it is that speaketh to them, and what he offereth, they would ask of him, and he would give them living waters,* Joh. 4. 10.

Ignoti nulla cupido.

What is the reason, that so many make a mock of sin; and dance merrily over the *infernal Pit*, and play with the *unquenchable fire*, but ignorance? The Child doth not know that the *fire* will burn him. As the Horse they rush into the battel (fighting against God and their souls) not knowing it will be to their destruction, to their damnation. These *Balaams* run greedily after the wages of unrighteousness, not seeing the Angel that standeth in the way with a drawn Sword in his hand ready to kill them. Did they know what they do, when they wilfully break Gods Law, they would sooner leap into a furnace of scalding lead, then provoke so jealous a God. But sin goeth in a disguise, and thence is welcome; like *Judas*, it kisseth and kils; like *Joab*, it salutes and slays. The foolish sinner seeth the pleasant streams of *Jordan*, but not the *dead Sea*, into which they will certainly empty themselves to his ruine.

What

What is the reason that the Devil carrieth so many captive at his will, leadeth them whether he pleaseth, but *ignorance*? They are ignorant of his *wiles*, of his *devices*: they know not (as drunken *Lot* of his Daughters) when he cometh, nor when he goeth. The Prince of Darkness, takes up his Throne in dark understandings. *The god of this World blindeth their minds*, 2 Cor. 4. 4. *least the light of the glorious Gospel of Christ should shine upon them.* How easie is it for him to lead blind men out of the way, and then to destroy them. As *Pliny* saith, the *Eagle* deals with the *Hart*, she lights upon his horns, and there flutters up and down, filling his eyes with dust, born in her Feathers, that at last he may cast himself from the Rock, and so be made a prey unto her: so the *wicked one* bindeth a Muffler before mens eyes, and then turneth them off the Ladder, and executes them.

What is the cause of mens *scandalous practices*, but *ignorance*? *The dark corners of the earth are full of the habitation of cruelty.* The flood-gates of wickedness are open, when the door of knowledge is shut; the cause why there was *no mercy*, *nor truth in the land*, but *swearing*, and *lying*, and *stealing*, *committing adultery*, and *blood touching blood*, was *ignorance*, Hos. 4. 1, 2. This is the *root* of bitterness, on which those cursed fruits grow. This is the blind Captain, which like *Zilpah* hath a *Gad*, a troop of enormities following him. *Paul* thanks *ignorance* for his blasphemy and persecuting the Church, 1 *Tim* 1. 13. The reason why the Heathen did not call on God, was because they

Psa. 74. 20.

they did *not know him*, Psa. 79. 6. The most ugly and monstrous wickedness, which ever was hatched or brought forth, calleth *ignorance* Mother. *Had they known, they would never have crucified the Lord of glory*, 1 Cor. 2. 8. Act. 3. 15. 17. What *Augustin* saith of *Original* sin, is (in some respects) true of ignorance, it is *peccatum, pœna peccati, & causa peccati*, it is a sin as contrary to the law of God which requireth men to know him, 1 *Cor.* 28. 9. *Lev.* 5. 15. 18. It is the *punishment of sin*, as the fruit of our Apostacy from God; it is the *cause of sin*, as Toads and Serpents grow in dark *Cellars*; as blind *Ale houses* are Sinks and sources of all villanies, so are dark and blind hearts. *They are strangers to the life of God through the ignorance that is in them*, *Ephesians*, 4. 18.

What is the cause of mens *erroneous principles*, but *ignorance*? *They erre, not knowing the Scriptures*, Matth. 22. 29. Impostors like cozening Tradesmen, when they have men in a *dark shop*, put what rotten deceitful ware they please into their hands; *they lead captive silly women, that are ever learning, and never coming to the knowledge of the truth*, 2 Tim. 3. 6, 7. Hereticks like *Nurses*, may put *meat* or *poison* into their mouths who are *babes in understanding*; they that are children in knowledge will be tossed too and fro with every wind of Doctrine. The blind man eats many a flye, and the ignorant man swallows many an error. Men will easily be brought to deny the truths which they understand not, and to speak evil of the *things which they know not*, Jude *vers.* 10. *Simul ac desinunt*

Ignorantiæ Duæ pessimæ filiæ, Falsitas & dubietas, Aug. *de civit. dei. l.* 22. *c.* 22.

 ignorare,

ignorare, deſinunt odiſſe, ſaith *Tertullian* (*in apolog.*) of them that condemned the Chriſtian Religion.

What is the reaſon that men put God off, either with no ſervice or worſhip at all, or elſe with a few cold ſuperficial lazy duties, without either heat or life, but their *ignorance*? They know not the *Majeſty*, *purity*, *jealouſie*, and *ſeverity* of God; they worſhip they know not whom, and therefore they worſhip him they care not how; their Altars are of any ſlight form or faſhion, becauſe (like the *Athenians*) they are dedicated to *the unknown God*; they that know not their Maſters will, cannot obey it. Some cry up their good meanings to excuſe their ignorance; but ignorant devotion is like feet without eyes, which the farther they carry men, the greater is their wandring and wo.

What is the reaſon that men take up ſhort of Chriſt, and renewing grace, that they pleaſe themſelves with the ſhadow inſtead of the ſubſtance of Religion, that they cry peace, peace, to their ſouls, onely upon ſome outward priviledges or a few inward good meanings (as they call them) when they are in a moſt damnable condition, and ſudden deſtruction is ready to ſeiſe on them (as travail on a woman with Child) which they cannot eſcape; ſurely it is *ignorance* of the nature of Chriſtianity and ſanctification; they know not what regeneration is, and what faith and repentance are, which are the conditions upon which ſalvation may be had; therefore they reſt in forms (which will fade) when their hearts and lives

dem-

deny the *power of godlineſs*. This, this is (not as Papiſts would perſwade their deluded votaries, the *mother of devotion*, but) the *monſter* which cauſeth ſuch *hidious births of corruption*. This is the epidemical diſeaſe that reigneth all the year long, and killeth (I fear) more ſouls then any of our new diſtempers doth bodies, *For the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that they obey not the Goſpel of our Lord Jeſus Chriſt, which ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*, 2 Theſ. 1. 6, 7, 8, 9. This, this is the ſourſe of mens ſins on earth, and eternal ſufferings in Hell.

But one would think ſuch truths as theſe might be ſeaſonable in *Turky* or *India*, or in *Spain* and *Italy*, where the tree of knowledge is *forbidden fruit*, where they may not read their *fathers mind* in their *mothers tongue*; but is it poſſible that in *England* (where the will and word of God is more powerfully Preached, more practically applied, more clearly diſcovered then in any Nation of the World) there ſhould be any *ignorant* perſons? Alas, alaſs, we find by woful experience that there are many, very many *Indians* and *Heathen* (for ignorance) in *England*. Men and Women that know as little of God and holineſs of Chriſt, his Natures, Offices, of true Faith and Repentance, as if they had been born, and bread up all their time in *Turky* or *India*. I am aſhamed to write what I know of the ſottiſh, ſtupid, helliſh ignorance of many, and ſome that are aged too, that are

going to dye, and yet never knew what it was to live, either to God or their souls. The good Lord affect my heart more with the danger and dreadfulness of their eternal conditions.

O how sad is it that so many precious souls should lie lazing on their beds of security and idleness, and though the Sun shine brightly in upon them, they will not draw their curtains and open their eyes to behold it! That in a *valley of Vision*, a Goshen, a land of light, thousands should live and dye in worse then *Egyptian* darkness; that the Bible should be a *sealed book* to them, and almost every one have the *dark side* of that glorious *pillar* towards him!

Reader, To cure this soul-murdering distemper, I have endeavoured (according to the trust committed to me, and the grace bestowed on me) to discover in this Treatise the life in Christ, or true Christianity, with the matchless endless felicity that accompanieth it; as also the nature and danger of unregeneracy, with the means to come out of it; by which thou mayst see that many cozen their souls with counterfeit coin (false evidences for Heaven) instead of true, which will not abide the touchstone of Scripture; and so like *Uriah*, they carry those letters about them, though they know it not, which will at last cost them their lives, and cause their eternal deaths. That there is no fool like the sinner who selleth his soul for a song; his Saviour, his eternal happiness, the unspeakable pleasures at Gods right hand for evermore, for the perishing empty profits, and base brutish pleasures of sin, which are but for a season;

That though ſin be delightful in the act (to carnal wretches) yet it will be bitterneſs in the end. It will be a bitter-ſweet to all its lovers, when for their momentany pleaſure they ſhall be recompenced with eternity of intolerable unconceivable pain. That it is not for nothing that Miniſters call ſo loudly and earneſtly to thee, to kill thoſe luſts which would kill thee, and *to follow after holineſs, without which no man ſhall ever ſee the Lord*, It will teach thee that *God* and *Chriſt*, *Heaven* and *Hell*, thy *ſoul* and *eternity*, *death* and *judgement* are not things to be dallied with; beleive it, thou wilt one day find that it is bad jeſting with ſuch edged tools. Surely the greateſt ſerioufneſs that is imaginable is too too little for them. O hadſt thou but the thouſandth part of that ſeriouſneſs about them which they deſerve, and call for at the hands, thou wouldſt have other manner of thoughts of them, and carriage towards them then now thou haſt. Well, I have four ſpecial things at preſent from the living God to commend to thee, and leave with thee in order to thine eternal good (I know not how ſoon I may be taken from thee) If thou loveſt thy ſoul, practice them faithfully; if not, anſwer the contrary when thou and I ſhall meet in the other world at the great and terrible day of the Lord Jeſus. Heb. 12. 14.

First, *Do thou labour for the knowledge of God and his Son, thy ſelf, and the duty which thou oweſt to thy Maker and Redeemer*; haſt thou not read the doleful conſequence of *ignorance*? and doth it not nearly concern thee to get out of that damnable condition?

Without

Without this thou canst never be *Religious*, notwithstanding all thy pretences that thou meanest well, and hast as good an heart as the best. If thou *knowest not the God of thy fathers, thou canst never serve him with a perfect heart*, 1 Chron. 28. 9. All thy worship will be but wild, and wandering from God; all thy services but the sacrifice of a fool; The foundation of obedience must be laid in *knowledge*, Mal. 1. 8. till then thou offerest up to the Lord, the *lame* and *blind*, which he will not accept. God expecteth *reasonable services*, *Rom.* 12. 1. such for which thou canst give a good reason out of his word, which must be the warrant of thy worship. Be not therefore in shape a man, a reasonable creature, and as *Nebuchadnezzar*, in heart a beast; be not *as the horse and mule which hath no understanding*, Psa. 32. 9.

Without knowledge thou canst not be *saved*; *If the Gospel be hid, it is hid to them that perish*, 2 Cor. 4. 4. Wilful ignorance is a sad sign that thou art in Gods *black bill*. If God will ever have thee to be saved, he will bring thee to the *knowledge of the truth*, 1 *Tim.* 2. 4. When *Hamans* face was covered, his Execution was near. Do not delude and destroy thy soul by presuming that thy ignorance will not damn thee; for if thou art without knowledge, *he that made thee will not save thee, and he that formed thee will shew thee no mercy*, Isa 27. 11. Mark Reader but this one place, *Psal.* 95. 10, 11. where the God of truth confirmeth it by an oath that they which *do not know his ways, shall not enter into his rest*. One would think that a *Prisoner* should be both earnest and diligent to learn his *neck verse*, who knoweth

knoweth he must be hanged if he cannot read; and dost not thou read in broad characters, in the Word of God, that thou must be an eternal monument of divine fury in Hell, if thou dost not learn to know the onely true God and Jesus Christ whom he hath sent? doth it not then behove thee to be diligent for knowledge?

1. How shouldst thou *wait on the word of God, which enliveneth the mind, and maketh wise the simple*! *Psal.* 19. 7, 8. *David* had more understanding then the ancients, because Gods Word was his mediation, *Psa.* 119. 98, 99. Watch at wisdoms gate, with an humble hungry soul, and God may fill thee with good things; God maketh manifest the *savour of his knowledge by his Ministers in every place*, 2 Cor. 2. 14. If thou wouldst see, go where the Sun shineth. *Anditus est sensus disciplinæ.*

2. *Ply the throne of grace with unceſſant prayers, that God would enlighten thy mind in the knowledge of his will. If any man lack wisdom or knowledge, let him ask it of God who giveth liberaly and upbraideth not*, Jam. 1. 5. Intreat him to open thine eyes that thou mayst see the wonderful things contained in his law, *Psa.* 119. 18. *If thou cryest after knowledge, and lift up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God; For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding*, Prov 2. 3, 4, 5, 6. *Bene oraſſe eſt bene ſtudiuiſſe.*

3. *Take heed of sinning againſt thoſe commands which thou knowest?* Hold not the truth in unrighteousness; Do not wanton away the light, least God

God give thee up to judiciary darkness. Thou knowest thou shouldst pray with thy family, and in secret; make conscience of the Lords day, instruct thy children, forbear drunkenness, swearing, lying, uncleanness, and the like; be sure thou do not shut up this knowledge in thy *conscience*, and deny it in thy *conversation*, lest (as a Candle pent up in a dark Lanthorn) it swail out quickly. *If any man will do my will, he shall know my Doctrine whether it be of God or no*, Joh. 7. 17. To practice what you know, is the way to know what to practice; Knowledge is the *mother* of obedience, it breeds it; and obedience is the *nurse* of knowledge, it feedeth and nurtureth it; if thou improvest thy little stock well, doubt not but God will adde to it and encrease it; leave no means untried for the obtaining this purchase. I have offered to instruct thee to my power in the mysteries of Christ, appointed also days for that end; it may be thou art one of those many that art too old to learn, that scorn to be taught; I would ask thee one question, and think of it, Art thou not too old to be saved? Dost thou not scorn to go to heaven? Surely thou dost; by contemning the way thou scornest the end. Well, take heed thou dost not dye without knowledge; for if thou dost, all the world cannot keep thee one quarter of an hour out of Hell, and then thou wilt have time enough to befool thy self for refusing a good offer, and wilfully rejected through thy pride those things which concerned thine eternal peace. I shall conclude this head with the words of that eminent and pious writer;

Mr. *Gurnal. Arm.* part. 1. p. 239, 240.

How long (saith he) *may a poor Minister sit in his study before any of the ignorant sort will come upon*

that

that errand (i.e. to learn the knowledge of God and themselves!) Lawyers have their Clients, and Physicians their Patients; these are sought after, and called up at midnight for counsel; but alas the Soul, which is more worth then raiment and body too, that is neglected, and the Minister seldom thought on, till both these be sent away. Perhaps when the Physician gives them over for dead, then we must come and close up their eyes with comfort, which were never opened to see Christ in his truth; or else be counted cruel, because we will not sprinkle them with this holy Water, and anoint them for the Kingdom of Heaven, though they know not a step of the way that leads to it. Ah, poor Wretches, what comfort would you have us speak to those to whom God himself speaks terror! Is Heaven ours to give to whom we please? or is it in our power to alter the Laws of the most High, and save those whom he condemns? Do you remember the curse that is to fall upon his head, that maketh the blind to wander out of the way? Deut. 27. 18. What curse then would be to our portion, if we should confirm such blinde souls as are quite out of the way to Heaven, encouraging them to go on, and expect to reach Heaven at last, when God knows, their feet stand in those paths that lead to eternal death? No, it is written, we cannot. God will not reverse it; you may read your very names among those damned souls which Christ comes in flaming fire to take vengeance on, 2 Thess. 1. 8. And therefore in the fear of God let this provoke you, of what age or sex, rank or condition soever you be, to labour for the saving knowledge of God in Christ, whom to know is life eternal, Joh. 17. 3.

Secondly, Do not rest in bare knowledge, but endeavour to get thy Will, Affections and Heart renewed; a

clear head must be accompanied with a *clean heart*; *saving* knowledge, is ever a *sanctifying* knowledge. Content not thy self with any thing short of Regeneration and the power of Godliness. Mr. *Rob. Bolton* when dying, told his children, *That he verily believed none of them durst think to meet him at the great Tribunal in an unregenerate estate.* So I am confident that none of you can with any comfort (nay without unspeakable horror and sorrow) meet me at the Bar of Christ in your natural estates. O how sad will it be for thee that art now a sleep in sin, to awake (like the Jaylor) at the midnight of death, and to finde this inward change, this new creation, this life in Christ, missing! what an heart-quake will possess thee? how pale and trembling wilt thou spring into the presence of Christ, in the other World for thy particular Judgement! Consider thy *profession* will not serve turn; the storm of death will wash out all colours of profession that are not laid in the oyl of renewing Grace, *Mat.* 25.8.

Mr. *Boltons* life by Master *Bagshaw.*

Thy *priviledges* will not do it; *circumcision is nothing, nor uncircumcision, but a new creature, Gal.* 6.15. Thou mayst enjoy Scripture, and Sabbaths, and Sacraments, and many seasons of Grace, and Hell at last. Nay the higher thy exaltation (in regard of these priviledges) if thou diest unconverted, the greater thy condemnation will be. None go to such chambers of *utter darkness*, as they that are lighted thither with the *torches of Ordinances.* Heathen will keep holy day in Hell, in comparison of those that are now lifted up to Heaven and perish. If the sweetest Wine make such sharp Vinegar, and the cold lead when melted be so hot and scalding;

how

how pure and weighty will that wrath be which shall be extracted out of abused love and mercy! grace is the sweetest friend, but the bitterest enemy. If thou refuse the riches of grace, God will recover out of thee riches of glory. Thy *performances* also can be no infallible evidence of thy good estate. The *Pharisees* prayed, fasted, did (many of them) abound in outward acts of charity, righteousness and holiness (which are commanded by God, and must be minded by all that will be saved) and yet Christ telleth us expressly, *That except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no wise enter into the Kingdom of Heaven*, Mat. 5. 20. There was in them, as in the young man, *one thing wanting*, and that was the regeneration of their natures, the actual predominancy of the interest of God and Christ in their hearts, above all interest of the flesh and world. I beseech thee therefore make sure of the new birth, without which it is impossible for thee to escape the second death. I have in the third Use of this Treatise endeavoured to awaken thee to, and to direct thee about this great work; as in the first Use I have discovered the unspeakable endless misery of them that dye before it be done. Those which had the *Sudor Anglicus*, or sweating sickness, dyed assuredly if suffered to sleep; those were their best friends that kept them waking, though they (possibly) had little thank for it. It may be thou mayst think I am too sharp; but truly the wound is deep, dangerous, yea deadly, and therefore though I put thee to pain by lanching it, I am forced to it, otherwise thou wilt not be cured. Sin, and Hell, and Holiness, and Sanctification are other

manner of things then the sleepy World dreameth of.

The Lord give thee an heart to obey his counsel in order to thy conversion, and then I am sure thou wilt have cause to give him thanks that I would not let thee sleep quietly on a bed that was in a flame, nor in a condition that was next door to infinite misery and eternal desparation.

Thirdly, *exalt godliness in thy family.* If once Christ be chief in thy heart, I am confident he will to thy utmost power be so in thy house; that thou art *really*, which thou art *relatively.* Labour that thy children and servants may know and serve God. Dwell with thy wife *as a man of knowledge, as heirs together of the grace of life, that your prayers be not hindred*, 1 Pet. 3. 7. Bring up thy children in the nurture and admonition of the Lord, *Ephes.* 6. 4. Teach thy servants their duty to God and their own souls. Consider these are the Laws of the righteous God; and ere long when thou shalt leave all the dying and lying vanities of this World, thou must give an account in the other World, how thou hast obeyed them. God hath committed a great trust to thee, even the charge of the souls of all in thy family; and doth not thine heart tremble to think of soul-blood, of soul murder! I assure thee thou mayst be as truly and really guilty of their deaths and damnations by *starving* them, as by *poisoning* them. I mean by not instructing, chatechizing, and principling them in the things of God, by not praying with them, and overseeing that they mind the Worship of God, as in making them drunk, and teaching them to steal and swear.

For

For thy children, Dost thou not know that they are born children of wrath, and heirs of Hell? and canst thou be quiet till thou seest in them some signs and hopes of regeneration, an interest in Christ, and thereby a right to heaven? When thou readest of Herod, how he murdered poor children, thou condemnest him; thou thinkest, *Ah hard hearted* Herod! but dost not thou do ten thousand times worse, in murdering the souls and bodies of thy dear children for ever? *Ah hard-hearted, ah bloody father! Herod* was a *man of bowels*, a merciful man to thee. Is it any wonder to hear (saith one) of that Ship sunck, or dasht upon a Rock, that was put to Sea without card or compass? nor is it a wonder to hear children sinking in perdition, who are thrust into the World, which is a Sea of temptations, without any knowledge of God and their duty. One would think every time thou readest and heares of the extremity and eternity of Hells torments, of the multitudes that must undergo them, of the few even of those within the visible Church that shall be saved, and of the difficulty of obtaining salvation, that thy loyns should tremble, and thy joynts smite together; that thy head, yea heart should ake for fear any of thy dear children should be among those many that must drink that cup of the Lords pure wrath; and that thou shouldst be restless night and day in wrastling with God, and instructing them, in using all means to prevent their endless ruine; surely if thou hadst a spark of true love to Children, thy thus it would be with thee.

And for thy servants, unless thou art careful that they serve the Lord, they are but little beholden to thee for thy service; thou givest them (possibly) food and

and outward things convenient, but dost thou not do as much for thy cattel? And is it thinkest thou enough to do no more for those souls which must live in unspeakable pain or pleasure for ever, then for thy beasts? If he that provideth not for the bodies of his Family, be worse then an infidel, 1 Tim. 5. 8. surely he that provideth not for their souls is kin to a Devil; say not, they are stubborn and will not be taught; Hast not thou power in thy hands either to teach them, or turn them out of doors? Let none serve thee, that will not serve God. Thou wilt not keep a servant that knoweth not how to do thy work, at least if he will not learn, and then follow it with diligence; Now let thy conscience be judge; Is not Gods Work (the pleasing and glorifying his infinite Majesty) of far greater concernment then thy greatest and weightest work? and darest thou keep one that neither knoweth how to do it, nor will learn? Follow the man after Gods own heart, Psa. 101. 2, 6. *I will walk within my house with a perfect heart: Mine eyes shall be upon the faithful in the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.* It is said of *Constantine* (that in this he was truly great) that he would have his whole Court gathered together, and cause the Scriptures to be read to them, and instruction to be given them from the Word of God.

Besides, If thou didst but regard thy own temporal good, thou wouldst instruct thy servants and children in spiritual things; for they that are unfaithful to their Master and Father in heaven, will be unfaithful to their master and father on earth. They

that

that make no conscience of their duty to God, but wish him of his Service and Worship, will never make conscience of their duty to thee, but if they have opportunity, will rob thee of thy time, service, & goods. Be sure that thou *performe family duty*, as praying, reading, and the like, morning and evening; do not serve the Flesh and the World all day, and then put God off with a few sleepy petitions at night; the command is, *Pray continually*, 1 Thes. 5. 17. *Daniel* was at it three times a day, *Dan.* 6. 10. *David* seven times a day, *Psal* 119. 264. Gods mercies are renewed on thee every morning, and should not thy prayers and praises be renewed every morning? Doth not the preservation of thy family every night, deserve family acknowledgement in the morn? Weariesome nights are appointed to others; the beds of others prove their graves, thou and thine might have awaken in Hell; doth this distinguishing mercy deserve no thanks? Is not thy Family every day liable to many dangers, both bodily and spiritual? doth it not need pitying, sanctifying, pardoning, directing, preventing mercy every day, nay every moment? and is not all this worth a prayer? Upon no account neglect the offering up of these morning and evening sacrifices; let thy prayers, and of the rest in the family come up before the Lord in the morning like incense, *and the lifting up of thine hands at night as an evening sacrifice.*

Do not say, as sometimes I have heard of thee, that thou canst not spare time for these duties, thy family is great, and thou canst not get them altogether, thy business is great, and a little time spent this way, may wrong thee; I answer thee.

1. Canst

1. Canst thou get all thy Family together twice a day to set meals for their *bodies*, and canst thou get them together twice a day for set meals (family duties) for their *souls*?

2. What *greater* or *weightier* business canst thou have, then the working out the salvation of thy own, and the souls committed to thy charge? are not the most important affairs thou canst possibly deal about, but toys and trifles to this?

3. Was not *David's* family greater then thine, and his occasions weightier? and yet he could finde time (though a King) for family duties, *Psal.* 101. 2. He and his Queen did both instruct their child in the things of God, 1 *Chron.* 28. 9. *Prov.* 4. 3, to 10. *Pro.* 31. If thou art poor, and sayst thou art to provide for thy family, see an answer to that in this book, (pag. 119, 120.) though God will give you both another manner of answer to your foolish pretences, when ye appear at the Judgement seat of Christ.

Have a special care also of the *sanctification of the Lords day in thy Family*; remember the living God commandeth thee that *thou, thy Son, thy Daughter, thy Man servant, and thy Maid servant, and the within thy gate keep that day holy.* Do not make the sins of others thine by thy pattern or permission; let not that *Queen of days* be defloured or prophaned by idleness, earthly thoughts, words or actions; spend the whole time which thou spares from the publike Ordinances, in secret and private duties, as praying, reading, singing, catechizing, taking an account of thy children and servants, what they know of the mysteries of Christ, and particularly what they have learned that day. Esteem it a

ſpecial priviledge, a great mercy, that thou and thine may upon that day ſequeſter your ſelves wholly from worldly imployments, and enjoy communion with the bleſſed God in the means of grace. This I ſhall be bold to tell thee, that Religion, and the ſervice of the moſt God in thy family, dependeth much, yea very much upon thy obſervation of the Lords day; thou mayſt expect its increaſe or decreaſe according to the ſanctification or prophanation of it. In the Primitive times when the queſtion was, *Servaſti Dominicum?* the anſwer was. *Chriſtianus ſum, mittere non poſſum.* Thou pretendeſt to be a Chriſtian, make conſcience of every minute of that day of Chriſt. Be ſure that thou, and as many of thy Family as can poſſibly be ſpared, attend with all diligence and reverence at the publike place of Worſhip; there God receiveth greateſt praiſes, and there he beſtoweth the choiceſt mercies. *O bleſſed are they that dwel in his houſe, bleſſed are they that wait at Wiſdoms gates, that watch at the poſts of her doors*, Prov. 8. In all things ſhew thy ſelf a pattern to them that are under thy care and charge; the people committed to thy government, will ſooner imitate thy doings then obey thy ſayings. Sin cometh in at firſt by *propagation*, but is increaſed exceedingly by *imitation*; thou that haſt thy children and ſervants following thee either to heaven or to hell, haſt need chuſe a right path, even *the narrow way that leadeth to life.* Weigh thy words, conſidering that they will learn thy language; avoid thoſe ſinful expreſſions of *Faith and Troth* (*let your yea be yea and your nay nay, for whatſoever is more is evil*) of repeating others oaths, of ſpeaking irreverently of the great God and his

Word, of wiſhing evil to any man; for the command is, *Bleſs them that curſe*, *Matth.* 5. 44. let no evil communication proceed out of thy lips, but let thy ſpeech be ſeaſoned with grace, that it may adminiſter good, and be exemplary to the hearers. Look well to thy works, that they may be agreeable to the Word of God.

In thy Religious performances eſpecially manifeſt all reverence, fervency and ſeriouſneſs, that thy children and ſervants may ſee that thou art in earneſt about ſoul-affairs, about eternity-concernments; thou little knoweſt how profitable ſuch a pattern may be unto them. Do thy utmoſt, uſe all means commanded thee to ſave thy ſelf and thoſe that dwell with thee,

Be confident that ſhortly Chriſt will ſay to thee as *Eliah* to *David*, *With whom haſt thou left thoſe few ſheep in the Wilderneſs? What is become of the children and ſervants which I entruſted thee with? Will it be enough thinkeſt thou for thee then to anſwer, Lord, For my children, I brought them up without any charge to the Pariſh*; or *Lord, I bred them Gentlemen*, or *I put them out to Trades*, or *I left them competent eſtates*. And for my ſervants, *I paid them their wages, gave them their meat and drink, according to my agreement with them?* When Chriſt ſhall reply, (*Man*) *What is become of their ſouls which I created capable of the immediate fruition of my ſelf, which I redeemed with my precious blood?* What ſhame will then cover thy face and what horror fill thy heart, when the blood of their ſouls ſhall be required of thee! O therefore let *Joſhua's* practice and reſolution be thine, *That thou and thy houſe will ſerve the Lord*, Joſh. 24. 15.

Fourthly,

Fourthly, *Make Religion, and the worshipping and and glorifying the great God, the great business of thy whole life.* Improve all thy time, power, estate, interest, , and talents whatsoever to the utmost, for the honour of God, and thine own everlasting good. Look on thy self as created, preserved, supplied with nightly, daily, hourly mercies (not for the service of the flesh, no, that end were mean and low, but) that thou mightest be enabled unto, and encouraged in the service of the glorious God; Surely, saith that noble Lord *Du Plessis, If all the World were made for man, then man was made for more then the World.* All the favours thou enjoyest are but baits laid by God to catch thy soul; as they come all from him, so let them be improved all for him. It is godliness alone that will hold out when thou comest to the greatest hardships at the day of affliction, and the hour of thy dissolution. The good man and his godliness are like *Saul* and *Jonathan, lovely in their lives, and in their deaths they are not divided*; therefore *Exercise thy self unto godliness.* It may be thou art one to whom God has given much in the world; I must tell thee that much will be required of thee; The greater thy receits are, the greater thy returns must be, and the larger thy disbursements for God: *Make to thy self friends of the Mammon of unrighteousness, that when that faileth, thou mayst be received into the Celestial habitation.* The way to get that which thou canst not part with, is by charity to part with that which thou canst not keep. Thou canst not carry thy bags to Heaven: It is good to take Bills of Exchange from the poor, whereby thou mayst receive there, what thou couldst

In the Epistle before *Veritas Christia. Relig.*

not carry thither; *Laudent te esurientium viscera, non ruct antium opulenta convivia*, saith *Hierom*. It is storied of *Alexander*, that having given away almost all he had, one of his friends asked him where his treasure was, he answered, pointing to the poor, *In scrinijs, in his chest.* He asked what he had left for himself, *Alexander* answers, *spem majorem.* Let thy charity especially relate to the souls of people. What were it for thee to maintain four or six poor children at School, whereby they may come to read, and learn to know the way to life? Doth it not grieve thee to understand the gross ignorance of many! and what do they tell us (when we reprove them for it) that they are not book learned, they could never read! What were it for thee that hast (possibly) several hundreds *per annum*, to give twenty pound a year this way? I tell thee, that God expecteth more then this for his service; and I am confident thou mayst have more comfort in such acts of Soul-charity, then in ten times the value bestowed on the World and the Flesh. I am sure God keeps an exact account how thou imployest thy revenues; and think of it again and again, what thou wilt do in such an hour, when thou shalt stand naked at the Judgement seat of Christ, and all thy receits and disbursements shall be declared and mentioned before the Lord, Angels and Men.

When *Imprimis, Pride* cometh with her *Taylors long bill* of so many *thousands* for new fashions, foolish fancies, or gaudy attire for thee or thine, when the poor members of Christ were ready to perish with nakedness. *Item, Gluttony*, or *Drunkenness*, or *Luxury*, so many thousands. *Item*, So many hundreds for

Hawks,

Hawks, or *Hounds*, or *Gaming*. *Item*, So many hundreds for *idle*, *needless expences*. *Item*, for propagating the Gospel, releiving the poor, exalting the interest of Christ, so many *pounds*, or only some *few scraps*, which the Knight or Esquire, or Gentleman could spare, after he had made full provision for the flesh, to fulfill the lusts thereof. Beleive it thou wilt wish then, thou hadst done more for God and his interest, and less for the flesh. It was a wise speech of Laert. Lycon the Philosopher (when a wealthy Merchant brag'd to him of the multitudes of his ships and furniture for sea, how he was able to trade into all parts) *I esteem not that to be felicity which hangs upon ropes and cables*. Sure I am thy wealth hath wings, and will within a few days take an eternal flight from thee; the way to make the best of it, is not to lay it up, but to lay it out as may be most for the glory of God.

Whoever thou art, whether poor or rich, make an absolute dedication of thy self, and thy all unto Christ, if thou wouldst attain salvation by Christ. He that cannot live of himself must not live to himself; for if he doth, he dieth eternally, he loseth himself for ever. If heaven might be had upon mens cursed terms of liberty for their lusts, Christ would have customers enough; but he that bought the purchase is fittest to set the price.

Reader, I set before thee in this Treatise, *Life and Death*, *Heaven and Hell*; if thou art a true *Israel*, and hast a spiritual appetite, I dare promise thee such *savoury meat* as thy soul loveth; but if *Gallio* like, thou carest for none of these things, or as the two Tribes and an half, desirest thy portion on this side the land of *Canaan*; If as *Spira* thou wilt put thy relations

lations and possessions, honor and pleasure, and outward good things in *one scale*; and God, and Christ, and Heaven in the other; and then choose the former and refuse the latter; I hope I shall never envy thy happiness, nor desire to eat of thy dainties, or drink of thy cup, but pray that the Lord would have mercy on thee, and change thy heart; onely let me tell thee, if thou wouldst avoid the unconceivable endless misery of the damned; if thou wouldst attain the eternal matchless felicity of the saved; If thou wouldst have all thy former rebellions blotted out through the blood of the Son; If thou wouldst have thy person reconciled to the Father; If thou wouldst have God in Christ to stand by thee, when none of thy friends or comforts shall own thee; if thou wouldst appear at the dreadful Bar of Christ with comfort, when thousands and millions shall weep and wail; If thou wouldst not have me, nor this book to be a Witness against thee before the Lord, Angels and men: then turn from sin speedily, cleave to thy Saviour unfeignedly, give up thy self to all the commands of Christ unreservedly; *To day if thou wilt hear his voice, harden not thy heart, least he swear in his wrath, that thou shall never enter into his rest*, Heb. 3.

Reader, I shall detain thee but a little longer in the porch, onely to give thee a brief account of this ensuing Tractate; Though I confess I never liked large Apologies for any publications; for if mens books are like to be serviceable to the honor of the infinite God, and the welfare of the souls of men, a small Apology will serve; if they are not, why do

do they trouble the World with them? It is not all the *Image* and *Superscription*, which their excuses can stamp on them, shall ever make them currant coin with me. I was called to Preach a Sermon at *Rayden* in *Kent*, *Octob.* 17. 1658. at the Funeral of a grave Religious Gentlewoman (one that (as I am informed) was a tender Mother of her Children, and a dutiful Daughter to the Father of Spirits) Mistris *Beresford*, Widow of Master *Michael Beresford*, a learned, painful, godly Minister of the Lord Jesus Christ, who had a *good report of all men* (that feared God and knew him) *and of the truth it self*; He was Minister of the abovenamed Parish above twenty years.

I was after the Preaching of it, requested to publish it, and promised that a considerable number should be freely scattered in several Families, whereby through the blessing of God, some poor souls might be turned from *darkness unto light*, and from the power of Satan *unto God*. Before I had prepared the Sermon for the Press, I was intreated to inlarge it into a *Treatise*. All which desires I was willing to satisfie, partly out of the great respect I did bear to * one especially that earnestly begged it, but chiefly out of the weak desire I had to be instrumental for the conversion of the souls of them to whom the Sermon was preached, and of the Parish which the Lord had committed to my charge. I considered with my self that by reason of my sickly and infirm body, I was not likely to continue long with that people, to which the providence of God did at first joyn me, and from which, far greater things could never divource me; and therefore it might

* Mr. *John Beresford* Citizen and Apothecary, one that feareth the Lord above many.

might not be needless to leave them some testimony of my unfained desires of their eternal welfare: Who knowes, what this mean piece may do, if the divine power please to accompany it? possibly out of the seed that is here sown, when the Husbandman is dead, all Harvest may be reaped of glory to God and good to souls.

Reader, If thou gain any spiritual profit by it, let God have the praise, and let him be remembred in thy prayers, who is

Thy Servant for

Christs sake,

George Swinnock.

THE

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There

There is extant of this Reverend Authors these six other Treatises, all sold by Thomas Parkhurst *at the lower end of* Cheapside,

The Christian-mans Calling; or, a Treatise of making Religion ones Business, wherein the Nature and Necessity of it is discovered; as also the Christian directed how he may perform it in Religious Duties, Natural Actions, his particular Vocation, his Family Directions, and his own Recreation; to be read in Families for their Instruction and Edification. The first Part.

The Door of Salvation opened by the Key of Regeneration; or a Treatise containing the Nature, Necessity, Marks and means of Regeneration, as also the duty of the Regenerate.

The Pastors Farewel, and Wish of welfare to his People. Or a valedictory Sermon.

The beauty of Magistracy, in an Exposition of the 82 Psalm, where is set forth the necessity, Utility, Dignity, Duty and Morality of Magistrates.

The fading of the flesh, and the flourishing of faith; or one cast for eternity, with the only way to throw it well.

There is in the press the Second Part of that practical Piece of Divinity entituled, *The Christian-mans Calling*, Containing Directions for our dealings with all men, carriage in all conditions, whether in prosperity or adversity, in all companies good or bad, in solitariness, on the week day from morning to night, in visiting the sick upon a dying bed.

PHI



PHIL. 1. 12.

For to me to live, is Christ, and to dye is gain.

CHAP. I.

The Division of the Chapter, and Interpretation of the Text.

IT is a memorable observation of that Christian Heathen, as he hath been sometime called, That the two great lessons, which every man hath to learn in the whole time of his life, are, *how to live*, and *how to dye*; how to live *vertuously*, and how to dye *valiantly*. These two weighty questions are clearly and fully answered in this Text. It declareth and delivereth such *directions* about life, as could never be learned in the School of nature, *improved* to the utmost;

Vivere tota vita discendum est, & quod magis fortasse miraberis, tota vita discendum est mori. Sen. ad Paulin. cap. 7.

utmoſt; It prepareth and provideth ſuch a *Cordial* againſt *death*, as could never be extracted out of all the creatures *diſtilled* together. And indeed herein the excellency of the Chriſtian Religion appeareth above all Religions in the World. None enjoyneth ſuch pious precepts, none ſubjoyneth ſuch *precious promiſes*, none ſets the ſoul about ſo noble *a work*, none ſatisfieth it with ſuch *an ample reward*.

The ſcope of the Apoſtle in this Epiſtle, is firſt to *confirm* the *Philippians* in the faith of Chriſt, againſt the ſcandal of the Croſs; And ſecondly to *exhort* them to ſuch godlineſs as might be anſwerable to the Goſpel.

In this firſt Chapter, *Paul* encourageth them greatly to be conſtant in Chriſtianity.

1. From the *nature of God*, who never doth his work by halves, but *performeth* what he *promiſeth*, and *perfecteth* what he *beginneth*, ver. 6.

2. From his *own prayer*, which was for their increaſe, and perſeverance in grace, and that inoffenſively to Gods glory, *verſ.* 9. 10.

3. From the *happy fruits of his ſufferings for the faith*. The *Rod* wherewith he was ſcourged like *Aarons Rod bloſſomed*. Firſt, *The Goſpel was the more propagated* verſ. 12. The more the Husbandmen were diſperſed, the more the ſeed of the Word was ſcattered; and the deeper the ground was ploughed, it took the better root, and brought forth the greater fruit. Secondly, The *Miniſters of the Goſpel were the more emboldned*, ver. 14. True zeal like the *fire*, burns brighteſt in the *coldeſt* ſeaſon: and ſincerity like the *Stars*, though it may be hid in a warm day, yet it will be ſure to ſhew it ſelf in a froſty night. Thirdly, *Paul himſelf ſhould be much advantaged*, verſ. 19. which latter he amplifieth by acquainting them with the *reaſon* of that hope; namely the *aſſiſtance* of the Spirit of Chriſt, *verſ.* 19. and the *aſſurance* God had wrought in him, from his experience of what God had done for him, that his Saviour ſhould be honoured, and his ſalvation furthered, both by his life and death, verſ. 20. 21.

Exeviunt mihi at mihi ſint ſalutario. Trem. in Phil. 1. 19.

The Text conſidered *relatively*, contains the ground why the

the *Philippians* should not be troubled so much as *Paul* is able. *For to me to live is Christ, and to dye is gain*, i. e. If I be a gainer in all conditions, why should you be discouraged by my afflictions? *If sufferings advantage the Pastor, why should they dis-hearten the people?* The *Children* may well enjoy a calm in their spirits, when their spiritual *Father* is *safe*, nay, a *gainer* in the greatest *storm*.

Take the words *absolutely*, and they include first, the *character* of a Christian while he liveth, *To me to live is Christ*, and secondly the *comfort* of a Christian when he dyeth, *and to dye is gain*. Or you may take notice of the *piety* of a Saint in life, *To me to live is Christ*; and his *profit* by death, *To dye is gain*.

For the meaning of the words.

To me,] *To me* who am the *mark* at which *hell* and the *world* shoot their *Arrows* of persecution; *To me* whose life hath been a ring of miseries ever since my conversion; *To me* who am set to undergo both mens and devils opposition: yet to me there are spiritual and inward consolations. *For to me to live is Christ.* — Ἐμοὶ.

To me to live is Christ.] To me who am *in Christ*, *to me to live is Christ*. I live not onely the *life of nature*, but I live also the *life of grace*; I have not onely a *being from Christ* as a man, but likewise a *well-being in Christ* as a Christian; as I did receive my life from Christ, so I do improve my life for Christ; his honour is my utmost desire, and my greatest endeavour. — τὸ ζῆν γὰρ ἐμοὶ Χριστός. *Nam mihi vivere Christus est*, i. e. *Tota mea vita ad hoc ordinata est ut per meum ministerium perque meam vocationem verbi & facilis promoveam pro mea virili regnum Christi. Aut non haeres bona & cuique fideli optanda?* Zanchi in loc.

And to dye is gain] i. e. I having had no other object, no employment but Christ and his service in my life, shall certainly have an eternal advancement at my death. Or Christ is my life here by grace, and hereafter by glory; He is both the *Author* and the *end* of my life; I live *for him*, I live *to him*, I live *in him*, I live *by him*, and if I be put to death, that shall no way endamage me, but rather bring me great advantage, in regard that thereby I shall gain *heaven* for *earth*, and *happy, eternal life*, for *this miserable mortal life*. So our larger Anno- — τὸ ἀποθανεῖν κερδος. Dioda te to this purpose.

tations sense it. (a) Some indeed read the words, Christ is my gain both in life and death, and therefore the Apostle was little troubled at, but rather indifferent to all conditions. There is a certain truth in this Exposition, though (b) Piscator will by no means grant it to be the mind of the spirit in this place.

(a) *Atqui Christus, in utroque membro subjectum esse debet; Christus vita in vita; Christus lucrum in morte.* Cal in loc.

Mihi enim est Christus & in vita, & in morte lumen. Beza.

(b) *Sic hæc sententia non cohærebit ut ratio cum precedente, quod tamen postulat conjunctio γαρ; nam aliud est gloria Christi, aliud salus Pauli.* Piscat in loc.

In the words you may see the sign of a Saint, *to him to live is Christ*; and his *solace*, *to him to dye is gain*; his *holy description* in the former, his *happy condition* in the latter.

The Text being thus explained, affordeth this truth, taking both parts of it together.

Chap. II.

The Doctrine, *That such as have Christ for their life, gain by death, with the explication of the phrase. To me to live is Christ.*

Doctrine. *That such as have Christ for their life, shall have gain by their death.*

He that liveth in Christ on Earth, shall live with Christ in Heaven.

Where the soul hath the *seed of holiness*, it shall reap an *harvest of happiness*.

The Apostle when he summeth up the estate of a believer, counteth death as a part of his riches. *Whether* Paul *or* Apollo, *or* Cephas, *or the World, or life, or death, all are yours*, 1 Cor. 3. 22. *and ye are Christs*; he that can say, *I am Christs*, may as truly say, *Death is mine*; If thou canst say, I am Christs

Servant

Servant, I am Christs *Subject*, thou mayst say, Death will be *my preferment*, death will be my *advancement*.

For the Explication of this Doctrine, I shall shew first, what is meant by that phrase, *to me to live is Christ*; and secondly, wherein it will appear that death to such a man *is gain*.

For the former, *To me to live is Christ*, may imply these four things. Four things in the phrase.

First, *Christ is the principle of my life*. All living creatures have an inward principle by which they live, and according to which they act. *Plants* have a principle of vegetation, and *Beasts* have a principle of sense, *Men* have a principle of reason, and their *lives* are different, answerable to their different *principles*. But a Christian hath an higher *principle* (that is, Christ dwelling in his heart by faith, *Ephes.* 3. 17.) and thence it is that he *lives* an higher *life*. As the body liveth by its union with the soul, so the Christian liveth by his union with Jesus Christ; Christ is the *fountain and spring of life*, the soul of his soul, and the life of his life. *I live* saith the Apostle, *Gal.* 2. 20. *yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God.* Christ the principle of a Christians life.

Ad vitam spiritualem quod attinet, certum est ad nos derivari ex quos quasdam vivulos, ipsum autem fontem in Christo latere, Daven. in Col. 3. 3.

As the *branches*, they live, but it is by the *root*, they derive sap from it, and so live by it: So the beleiver, he liveth spiritually, but it is by Christ, he deriveth the *sap of grace* from this *true Vine*, and so liveth by him.

The *water* in the Rivers doth not more depend upon the *Ocean*, nor the *light* in the Air upon the *Sun*, then the life of a Christian dependeth on *Jesus Christ*. And therefore the Holy Ghost telleth us, *He that hath the Son, hath life; and he that hath not the Son, hath not life.* 1 Joh. 5. 12.

I have sometime read, that the *Lioness* bringeth forth her whelps *dead*, till after sometime the Lyon roareth aloud, and then they live. This is certain, every man and woman is born *dead*; *dead to God, dead in sins and trespasses, till this Lyon of the tribe of* Judah uttereth his voice; then they arise from the dead, and Christ giveth them life. When the *soul* (like the

the *body* of *Lazarus*) hath been dead so long that it stinketh and is *unsavoury*, when it hath been many days, nay many years rotting in the grave of corruption, then if Jesus Christ calleth effectually, *Lazarus come forth*, sinner *come forth of thy carnal, unregenerate estate*: then, and not till then, the soul heareth the voice of the Son of God, and liveth.

Joh. 3. 3. ἄνωθεν Except a man be born from above. *Non nascimur, sed renascimur christiani.*

Grace is of a divine birth: *Joh.* 3. 3. *it is the seed of God*, 1 Joh. 3. 9. *an unction from the holy One*; 1 Joh. 2. 27. called *dew*, which is of a cœlestial extraction; *Psa.* 110. 3. and *light*, 1 *Joh.* 1. 7. The fountain of water is in the earth, *but the Fountain of light is in the Heavens.*

The *web* of godliness was never spun out of mans own bowels: As none can see the Sun but by its own light; so none can with an eye of faith see the *Sun of righteousness*, but by the light of grace derived from him.

We are his Workmanship, saith the Apostle, *Ephes.* 2. 10. created in Christ Jesus, unto good works: *His Workmanship* not onely in our natural capacity, as *men*, as *creatures*; and in our civil capacity, as *rich* or *poor*, *high* or *low*; but also in our *spiritual* capacity, as *Christians*, as new creatures.

Christ is the pattern of a Christians life.

Secondly, *To me to live is Christ*, i. e. *Christ is the pattern of my life*; my life is not onely from him, but according to him; Christ is the *rule* according to which I *walk*; the *copy* after which *I write*: As sin and disobedience is a resemblance of the *first*; so grace and holiness is a resemblance of the *second Adam.*

Sanctitas dicitur per quam meus seipsam & suos actus applicat Deo. So the Schoolmen.

True Christianity consisteth in nothing but our conformity to, and imitation of Jesus Christ: And indeed, as the child in generation receiveth from the *parent* Member for Member, *part for part*; and the *paper* from the *press*, word *for word*, *letter for letter*; and the *wax* from the *seal*, figure *for figure*: So in regeneration Christ is formed in the soul and it receiveth (according to its proportion) *grace for grace.*

One end of Christs incarnation and life in the flesh, was to set an exact pattern for our lives in the spirit; *He left us an example, that we should follow his steps*, 1 Pet. 2. 21. *All the actions of Christ are instructious to a Christian*; His actions were either

either *moral* or *mediatory*; In both the Christian imitates him; in the *former*, doing as he did, exercising the same graces, performing the same duties, resisting the same temptations, forbearing the same corruptions; In the latter by *similitude*, dying to sin, as he died for sin; rising to a spiritual life, as he rose again to a natural life. None indeed can parallel the life of Christ, but every new creature imitateth Christ in his life; *he walketh as Christ walked*, 1 Joh. 2. 6. The same mind is in all the Saints (so far as they are regenerated) that was in Christ, the same will, the same affections; they love what he loveth; they loath what he loatheth; what pleaseth him, pleaseth them; what grieveth his spirit, grieveth their spirits: As the wicked are like their father the devil, unholy, as he is unholy; so the Children of Christ are like their everlasting father; *holy as he is holy*; onely with this difference, in Christ their is a *fulness*, in them a *measure*; in Christ *pureness*, in them a *mixture*. Phil 2.

Thirdly, *To me to live is Christ*, i. e. *Christ is the comfort of my life*; though I have many *crosses*, yet I have Christ for my *comfort*: He is the comfort of my life, and the life of all my comforts. All my joys come in at this door, all my contentments come swimming in this stream. Christ is the comfort of a Christians life.

Piscator observeth that *the consolation of* Israel is the Periphrasis of Jesus Christ, *Luk.* 2. 25. Because all the consolation of a true *Israelite* (as *Jacobs* in *Benjamin*) is bound up in Christ; if he be gone, *the soul goeth down to the Grave with sorrow*. As all the *Candles* in a Country cannot make a day; no, it must be the rising of the *Sun* that must do it: So all the health, wealth, honours, pleasures, relations, possessions, nay the greatest confluence of comforts, that the whole Creation affordeth, cannot make a day of light and gladness in the heart of a beleiver; no, it must be the rising of this *Sun* of righteousness. The *light* of his countenance causeth more joy then all the *corn*, and *wine*, and *oyl* of this World can. He saith as *Luther*, *Christ liveth, or otherwise I would not desire to live one moment*. Or as that Noble Marquess of *Vico*, *Their money perish with them, that think all the wealth in*

in the World worth one hours Communion with Jesus Christ.

His comfort ebbeth and floweth as Christ manifesteth himself to him, or with-draweth himself from him; like the *Mary-gold*, he openeth and shutteth with the rising and setting of this Sun. When the *Bridegrom* is taken away, the children of the Bride-camber mourn; the voice of the true *Dove* is ever doleful in the absence of her Mate; many a long look hath this gracious soul after its absented Saviour; many a time doth it fig out (for lovers hours are full of eternity;) *Why is his Chariot so long a coming? why tarry the wheels of his Chariot? Make haste my beloved, and be thou like the Hart and Roe upon the Mountain of spices*; It, like *Zebeus*, climbs up into the Sycamore tree of the Ordinances, that it may have a sight of its beloved; for it heareth that *he useth to pass that way*; and when it spieth him a far off (for love is quick sighted) coming towards it, hearken how the soul calleth aloud to *faith*, to lift up the gates, to lift open the everlasting doors, *that the King of glory* may enter in; *Desire*, like *Joseph*, makes ready its Chariot to go forth to meet this God of *Jacob*; and when he draweth nigh, it cometh down hastily, and receiveth him joyfully; it cryeth out (with the Martyr) in a flame of love, *He is come, he is come*; Now like *Mary* it closeth with him, cleaveth to him, clingeth and claspeth about him, and thinketh it can never have enough of him, or be near enough to him. Who can express the wel-come which this pious Soul giveth him? what warm affection it hath to him; what complacency and delight it hath in him; what enlarged egress of spirit it hath after him? if the wise men were so glad when they saw the star that led to him; how glad is this soul in seeing this Sun? if the babe in the womb of *Elizabeth* sprang for joy, when the Mother of the Lord came to her; how doth the heart of this Christian spring with joy when the Lord of that Mother comes to it? and *out of the abundance of the heart, the mouth speaketh, Dearest Jesus why camest thou no sooner? why tarriest thou no longer? Sweetest Saviour, why should this meeting ever part? Be thou like a bundle of myrrh lodging all night betwixt*

Mr. Robert Glover. *Acts & Monum Volume third.* P. 427. Lond. An. 1641.

my guests; yet be not like a wayfaring man to tarry with me but for a night, but do thou abide in me, and dwell with me for ever: Good Lord, how good it is to be here! O how blessed are they that dwell in thy house! they ever (and not without infinite cause) praise thee. Lord, grant me this happiness, what ever thou denyest me, that my heart may be thine everlasting home. Ah, what an high exultation hath this Saint at the spirits above, that they should have so *much* and he so *little*; that they should drink full draughts out of the Rivers of pleasures, and he can onely tast God to be gracious. Ah, what an *heavenly* vexation hath he at the necessities of his body and family here below, that they must call him away, and hinder his Communion with his Beloved! O how willingly would this soul be separated from its dearest Wife, that it might more nearly be conjoyned to its dearer Husband. Surely such a soul would with chearfulness dye in these embraces of Christ, breathing out with *Austin*, *Lord, since no man can see thee and live, O let me dye, that I may see thee.*

Aug. on those words, *Moriar Dom ne ut te videam.*

This indeed is the *fore-tast* of the Saints future happiness, their *morning* of glory, the *Suburbs* of the new *Jerusalem*, the *first fruits* of their great and eternal harvest, *the joy that strangers intermeddle not with*, Prov. 14. 10. It may better be conceived and felt, then described or expresst; and therefore is most fitly by the Apostle called joy *unspeakable and glorious*, 1 Pet. 1. 8. Thus Christ is the comfort of a Christian.

Verba non valent exprimere, experimento opus est.

Fourthly, *To me to live is Christ*, that is, *Christ is the end of my life*; Christ is both the *Author* and the *end* of my life; as my life is from Christ, so my life is for Christ; the great care of the Apostle, was to magnifie Christ both by his life and death, Phil. 1. 20. *All the gain I aim at, both in life and death, is Christ, namely to glorifie him by my service.*

Christ is the end of a Christians life.

Larg. Annot.

According to the *principles* of a man, such are his end; He that acteth from self, acteth for self: That obedience which ariseth from the creature, will be terminated in the creature. Solomon saith, *Eccles.* 1. 7. *All the Rivers run into the Sea; unto the place from whence the Rivers came, thither they return*

Operari sequitur esse.

again; so the life of a Christian coming from Christ, must necessarily tend to Christ. A sincere Saint, doth not like the Hypocrite, look *a-squint* at self-applause, self-profit, and such beggarly ends, but his eyes look straight on at the glory of Jesus Christ. If Christ be glorified, though he be disgraced, he is satisfied; when Christ hath honoured the soul by giving it grace, the soul honoureth Christ by giving him glory. Grace is the most curious work, and therefore no wonder if it be for the credit of the Workman. *Trees bear fruit for the owner*, Cant. 4. 16. *Of him, and through him are all things, therefore to him be glory for ever and ever*, Rom. 11. 36.

It is confest the flesh will propound other ends, but the spirit carrieth the vote. As some write of the heavenly Orbes, that they have a proper motion of their own, different from the motion of the *Primum Mobile*, yet in obedience to this first mover, they follow its motion; thus it is with the regenerate part of a man, it hath proper ends of its own, pride, and flesh-pleasing, and the like, contrary to the ends of the spirit, but in obedience to the regenerate part, the Christian leaveth the former ends, and follows the ends of the latter.

Bonum est mihi, si Deus meuti pro clipeo dignetur. Bern.

The honour of Christ is exceeding dear to a true Christian. It is dearer then his *name*. Lord, saith a Father, *use me for thy shield to keep off those wounds of dishonour which would fall on thy Majesty*. Let the reproaches wherewith they would reproach thee, fall upon me: And *Luther is called a Devil*, saith *Luther*, in an Epistle to *Spalatinus*; *but be it so, so long as Christ is magnified, I am well apaid*; nay the honour of Christ is dearer then life to a beleiver. *Paul*, as one saith of him, stood on tiptoe to see which way he might glorifie Christ most, whether by life or death; *Neither count I my life dear unto me, so I may finish the Ministry I have received of the Lord Jesus*, Act. 20. 24.

Prorsus Satan est Lutherus, sed vivit & regnat Christus, Amen.

CHAP.

Chap. III.

What privative gain the Christian hath by death.

I come now to the second thing promised, and that is, to manifest wherein the Christian that hath Christ for the principle, pattern, comfort, and end of his life, shall be a gainer by death. And truly, Reader, in speaking of this gain, I shall acknowledge my self at an unspeakable loss; When I have spoken my utmost, I must intreat the Reader, as once *Cicero* did (when he spake of *Socrates* and *Lysias Orasius*) *Ut majora quædam de ijs quam quæ scripta sunt suspicarentur.* That they would imagine some far greater matter then they find written. Though my *tongue* were as the pen of a ready writer, it could never expresse it, and if my *pen* were as the tongue of a ready speaker, it could never describe it. The land of *Canaan* notwithstanding all the helps we have, is still for the most part *terra incognita*, an *unknown land*. The *sights* there, are *light inaccessible*, as to mortal eyes, 1 *Tim.* 6. 16. and the *sounds* there, are *words not audible*, as to mortal ears, 2 *Cor.* 12. 4. *words* which *may not*, or *cannot be uttered*, or both. *Sic.* 3 *de Orat.*

One being asked, what God was: answered, *that he must first find himself, before he could know God fully.* I am sure it is requisite, that that Christian should be in Heaven first, who would know Heaven fully. *Fame*, which in other things is too free and prodigal, in this is too sparing and penurious, and that in so great a degree, that Reader, after thou hast heard it set forth by the holiest, heavenliest man alive, though of the greatest capacity and oratory, yet if ever thou come thither, thou wilt find cause to speak, as the Queen of *Sheba* did in another case, 1 *Kings* 10. 6, 7. *It was a true Report that I heard in mine own Land of thy glory and thine* "Αρρητα ῥήματα, i. e. *quod fando explicari à quopiam homine non potest.* Beza & Eras. *ita exponunt.*

thine excellency. Howbeit I beleived not the words, until I came, and mine eyes had ſeen it; and behold the half was not told me: the delight and happineſs exceedeth the fame which I heard. There it is indeed that God doth more for the beleiver then *he is able to ask or think.* As the loſs of the damned will be beyond the moſt melancholy mans fear: ſo the gain of the ſaved will be above the ſtrongeſt Chriſtians *faith.* The eye of a man may ſee much good, the ear of a man may hear more, the heart of a man may conceive moſt of all; but yet neither hath *eye ſeen, nor ear heard, nor can it enter into the heart of man to conceive, what God hath prepared for them that love him*, 1 Cor. 2. 9. They which have written moſt of this ſubject, might have added at the end of their books (as in other Treatiſes ſome have done) *Deſiderantur nonnulla*, or *plurima deſunt*; *More is deſired*, or *more is wanting.* It is as eaſie ſaith one, to compaſs the Heavens with a ſpan, to contain the Ocean in a Nutſhel, as to relate Heavens happineſs.

Reader, I ſhall ſpeak to this ſubject, but briefly: See the Holy Land before thee, (as it is in a Map) in a little room, yet by what I ſhall ſpeak in this place, and in the laſt Uſe, (as the ſpies by the cluſters of Grapes) thou maieſt gather, *The land is good, it floweth with milk and honey, and this is ſome of the fruit of it*, Numb. 13. 27.

The Chriſtians gain by death will appear in theſe two particulars. He ſhall gain a freedom from all evil, the fruition of all good; and is not this man a gainer.

Ademptio omnium malorum

Firſt, *He ſhall by death be freed from all evil*; the immediate and full preſence of the chiefeſt good which the beleiver ſhall enjoy after death, will cauſe the abſence of all evil; The influences of that *Sun* will ſcatter every *miſt*, and diſperſe all clouds which now darken the conditions of pious ſouls: The day of a Chriſtians *diſſolution*, will be the day *of his redemption*, Luk. 21. 28. this may be the reaſon why the Apoſtle placeth Redemption laſt, ſaith an Expoſitor, 1 Cor. 1. 30. Now we have Chriſt made unto us *Wiſdom, Righteouſneſs, Sanctification*, but then *Redemption*. When the

the Saint is passed through the red Sea of death, and landed at the true *Canaan*, he shall then see all his bodily and spiritual enemies dead on the shore. In the *middle Region* there are storms and tempests, and so here below; but *above*, all is calm and quiet; While the Christian is upon earth, evils, like *Jobs* Messengers, follow him one upon the heels of another; but when he leaveth the earth, every evil will take its eternal leave of him.

There are two evils, which are indeed the onely evils (though the first is by much the worst) the evil of sin, or defilement; and the evil of suffering, or chastisement: Now a beleiver by death shall be freed from both these.

First, *From the evil of sin*: and in this take notice, that death will deliver the Christian both from the commission of it, and from all suggestions tending to it.

First, *Death will free the Saint from the commission of sin.* In *Hell* there is nothing but *wickedness*, In *Heaven* there is nothing but *holiness*: The unregenerate man is never so wicked, as after death; now *sin* is in its *minority*, then it will be in its *maturity*; now it is but the sinners *evening*, but then it will be a *perfect night of blackness*, of *darkness*: The godly man is never so holy as after death; *grace* is now in its infancy, then it will attain to its full *age*; now it is as the *morning light*, then it will attain to its *noon-day brightness*: Sin is now by a spiritual life *mortified*, that it doth not *raign*; but then by death it shall be *nullified*, that it shall not so much as *remain* in a believer.

Death will free the Saint from sin.

The ungodly after death shall be perfectly like the Devil (the *Indians* some write, have a conceit that death will transform them into the ugly shape of the Devil; and therefore in their language they have the same word for a dead Man and a Devil) and the godly after death, shall be perfectly like God.

They are now *partakers of the divine nature*, and so like him (yet how much unlike him!) but when they *shall see him* in Heaven, then they *shall be like him indeed*, 1 Joh. 3. 2. * Vision

* *Pet. Martyr* tells us of a deformed woman (married to an uncomely man) that by looking much on beautiful Pictures, brought forth lovely children. *Loc. Com. pars.* 1. *cap.* 6.

causeth

causeth an assimulation in *nature*, Gen. 30. 37, 38. in *grace*, 2 *Cor.* 3. 18. so here in *glory*.

Visio beatifica impotentes reddit ad peccandum

The School-men put the question, How the Angels, and souls of men in Heaven come to be impeccable or without sin; and answer, that it is by the *beautifical Vision*; The Apostle seemeth to intimate as much in the fore-quoted place, *When he shall appear, we shall be like him, for we shall see him as he is.* As the *Pearl* by the often beating of the Sun-beams upon it, becomes radiant; so the Christian being ever beheld by the Lord, and always beholding the face of his Father in Heaven, shall be more like him, then ever Child was to Father on Earth; then that Profession of Christ will be abundantly verified, *Behold thou art fair my love, behold thou art fair, thou are all fair my love, there is no spot in thee*, Cant. 4. 1. and 7. Then the end of Christs passion shall be fully attained, *when he shall present to himself a glorious Church without spot or wrincle, or any such thing*, (Ephes. 5. 27.) not onely in regard of imputed righteousness, or *justification*, but also in regard of imparted righteousness, or *sanctification*.

Here the heart of a Christian is like *Rebeccahs* Womb, it hath Twins strugling in it (the appearance of the Church is as it were the *company of two Armies*, Cant. 6. 13.) *the old man, and the new man, flesh and spirit, the Law in the members warring against the Law of the mind*: As there was war betwixt *Asa* and *Baasha* all their days; so there is betwixt the regenerate and unregenerate part all the time of this life; but this *gracious conflict* shall then end in a *glorious conquest*, when the *death of the body* shall quite destroy *this body of death*: Sin in the heart is like the Leprosie in the house, which would not out till the house was pulled down, *Lev.* 14. 44, 45. But when soul and body shall be parted for a time, in and the soul shall be separated to eternity.

And as the heart, so the life of a Christian is like a *Book* which hath many *Errata's* in it; and therefore *Legendus cum venia*; the whitest *Swan* hath her black feet; the

the beſt *Gold* muſt have its grains of allowance. *There is no man that liveth upon earth, and ſinneth not*, Eccleſ. 7. 20. All of us offend in many things, *and many of us in all things*, Jam. 3. 2. *Our righteouſneſs is as a filthy rag*, Iſa. 64. 6. *Our graces not without their defects*; *Lord I believe, help mine unbelief*, Mark 9. 24. Our duties not without their defaults; *When I would do good, evil is preſent with me*, Rom. 7. 21. The pureſt *fire* hath ſome *ſcum*, the richeſt *wine* ſome *dregs*, but death will turn in out of all its holds, and leave it not ſo much as a being in the Chriſtian. The bodies of men have uſually a mighty *ſhoot* at death: but O what a *ſhoot* will the ſoul of a Saint have, when it ſhall be carried by Angels to the place, *where the ſpirits of juſt men are made perfect!* Heb. 12. 23.

Omne opus juſti damnabit eſt ſi jud cio Dei judicetur. Luth. in Aſſert.

Secondly, The ſoul alive in Chriſt ſhall be freed at death, *from all temptations to ſin.* Then a Chriſtian ſhall be above the reach of all Satans batteries; then that promiſe will be performed, *That the God of peace will tread Satan under the Saints feet*, Rom. 16. 20. Now *Peter* is winnowed, *Paul* is buffeted, *David* is ſtirred by the wicked one to number the people, If *Joſhua* be miniſtring unto the Lord, Satan will be at his right hand to reſiſt him, *Zach.* 3. 1. It's no ſmall unhappineſs to a Saint, that he is here followed with ſo varied aſſaults, that the Prince of darkneſs is reſtleſs in caſting in his fire-balls, to put the ſoul into an helliſh flame; though he ſhould never be conquered, yet for the Chriſtian to have his quarters beaten up night and day, muſt needs diſquiet him. To have blaſphemous thoughts of a God infinitely great and gracious, to have mean and vile apprehenſions of a Saviour incomparably precious, caſt into him, though he cloſe not with them, cannot but wound him to the heart: As for a chaſt Matron that loatheth the thoughts of diſhoneſty, to be continually ſolicited to folly, is a ſore vexation. The temptations of our Lord Jeſus, were a ſad part of his humiliation.

Death will free the Saint from all temptations to ſin.

But death will eaſe the ſoul of this trouble; As in Hea-

ven,

ven, there shall be no tinder of a corrupt heart to take, so no Devil like steel and flint to strike fire. The *crooked serpent* could wind himself into the *terrestial*, but shall never creep into the *celestial Paradise*; his circuit is to *go to and fro in the Earth*, he cannot enter the confines of Heaven; when he fell from his state of integrity, he left that place of felicity, and cannot possibly recover it again. The Saints on earth indeed are *militant*, fighting with him, but the Saints in Heaven are all *Triumphant*, wholly above him; *more then conquerours through him that loveth them*, Rom. 8. 37. *There the children of God are gathered together, and no Satan among them*: there the son of *David* delivereth his true *Israelites* from all their fears of this *uncircumcised Philistine*. When the heavenly *Mordecai* comes to be a chief favourite in that high and holy Court, he shall be freed from all his frights about *this enemy and adversary, this wicked Haman*.

The Ark and *Dagon* could not stand together in one house, muchless can light and darkness, *Michael* and the Dragon, God and the Divil dwell together in one Heaven.

If *Ireland* (as some write) be so pure a soyl, that it will not nourish any venemous creature; I am sure heaven is so pure, that into it *can in no wise enter any thing that defileth*, Rev. 21. *ult.* it will not harbour those poisonous Serpents.

Heaven once (saith an Anthor) *spued them out, and it will not return to its vomit, or lick them up again*; no such dirty dog shall ever trample on that golden pavement. There is such a cursed irreconcileable contrariety in their natures to the blessed company and exercises in Heaven, that certainly they cannot desire, much less delight in that place; If the presence of Christ were such a torment to them in his *state of humiliation*; what a torment would it be *in his state of exaltation*! it is observable *they left their own habitation*, Jude 6. the word seemeth to imply, that when they lost their *primitive purity*, they willingly *lost that habitation of spiritual pleasures*. But whether he will or no, he shall be banished those coasts; though he now *dog* the Saints

it, and *diſturb* him in every duty, he ſhall do it no more; *The accuſer of the brethren ſhall be caſt down, neither ſhall his place be found any more in Heaven*, Rev. 12. 8, 9.

Secondly, a Chriſtian by death, ſhall not onely be freed from the evil of ſin and defilement, but alſo *from the evil of ſuffering and chaſtiſement*: the *cauſe* being taken away, the *effects* will ceaſe. Sin is that great-bellied *Mother* (or rather *Monſter*) which *conceiveth* and bringeth forth all thoſe loſſes, croſſes, diſeaſes, diſgraces, ſorrows and ſufferings whatſoever, that befall the children of men; though man may be the *Butt*, yet ſin is the *mark* at which the arrows of Divine diſpleaſure are ſhot; man Weaves a Spiders Web of ſin out of his own bowels, and then is intangled in it. *Wickedneſs alone, is the Original cauſe of all woe.* Lam. 3. 39. Rom. 6. *ult.* But now at the death of a Saint, the *fountain* of ſin will be dryed up, and therefore the *ſtreams* of ſufferings muſt be dryed up alſo. The fuel being taken away, the fire will go out of it ſelf: ſin and ſorrow were born, do live, and ſhall die together.

Death will free the Saint from ſufferings.

Sublata cauſa, tollitur effectus

As ſin is the *orginal* cauſe of all, ſo it's the *final* cauſe of moſt afflictions. Sometimes they are for *probation* (as we ſhoot at good Armour, that we may *prove* it, and that we praiſe it) but moſt commonly they are for *purgation*, to amend ſomething that is amiſs: the *fathers of the fleſh* chaſtiſe for their *pleaſure*; but *the father of ſpirits* for our *profit, that we might be partakers of his holineſs*, Heb. 12. 6. the quiet fruits of righteouſneſs bloſſome from the correcting rod: bitter *Aloes* purges the worms, *winds* and *thunder* clear the Air, *froſts* and *ſnowes* whiten cloath; the Husbandman uſeth the *flail* to ſeparate the *chaff*, and the Refiner the fire to conſume the *droſs*; but when the Wheat ſhall be clean, there will be no need of the flail, when the gold pure, no uſe of the fire, *now* ſaith the Apoſtle, *if need be, ye are in heavineſs*, 1 Pet. 1. 6. Mark, *now if need be*, *now* men have *hard knots*, and therefore need *ſharp wedges*: now men have *ſtrong corruptions*, and therefore need *ſtrong corrections*; now the *rod is as neceſſary* as our *dayly bread*: Caſtiſements are *to teach men in Gods*

law, Psa. 94. 12. *to search and heal their spiritual sores*; but now at death the *Scholar* in Christs school will have perfectly learned his *lesson*, and therefore there will be no need of a *rod*; then the wounds of the soul will be perfectly cured, and these plaisters will fall off of themselves: Death will make him *whole*, *that he can sin no more*; *and so no worse, or so bad thing shall come to him.*

There are three evils of affliction which I shall mention:

The first on the *Name.*
The second on the *Body.*
The third on the *Soul.*
From all which a beleiver shall be freed by death.

Death will free the Saint from ignominy in his name

First, *Death will free the Saint from ignominy on his name.* Here if the World cannot make the Christian wound his conscience, they will be sure to wound his credit: *Elijah* is counted *the troubler of* Israel; *Nehemiah a rebel against the King*; David *the song of the Drunkards, and the scorn of the Gluttons*, Psa. 69. 12. 35. 16. Isaiah *and his Children for signs and wonders*, Isa. 8. 18. Jeremiah *is a man of contention*, Jer. 15. 10. *The son of man a Wine-bibber and a glutton*; Paul *a pestilent fellow, and a mover of sedition*, Act. 24. 10. the *uprightest Saint* is markt for an *Hypocrite* in the World *Kalender*: If they cannot smite him with their *hands* (their armes are not long enough always) they will not fail to smite him with their *tongues*: *What a precise fool*, say they, *is such a fellow! he dares not take up his cups as we do*; *but could we see his heart, it is as bad as the worst of ours; he will do as bad or worse, when no body seeth him*; *he will not swear but he will lye, I'le warrant you*: *He spendeth his time in nothing but going to Sermons and Meetings, and is as arrant a dissembler as liveth. Such an one of the same society was guilty of such a sin, and they are all alike: these are your professours.* Thus the corruption of their *hearts* break out at their *lips*, and they most wretchedly wound even *Christ* through the sides of the *Christian.*

But Heaven will not onely wipe away all *tears from the* Christi-

Christians *eyes*, but also all *blots* off from his *name*. Upon the *Hezekiah* in heaven is above the sound of cursed *Rabshekah's* tongue, which was *set on fire of hell*. Now holy *David* is got up that heavenly hill, that Mount *Zion*, he heareth not the railings and revellings of sinful *Shimei*. The most spiteful scorner of them all cannot throw that dirt so high, with which he bespatters the Saints reputation here below.

From infirmities in his body.

Secondly, As death will free the Christian from ignominy in his name; so likewise *from infirmities in his body*: Diseases cause death, but death will cure all diseases: In this life *Job* had his *botches*, *Hezekiah* his *boil*, *David* his *wounds and sores*, the poor widow her *issue of blood*; one man wasteth away with a *consumption*, like a candle, till all the matter is spent: Another laboureth under a *continual ach*, that like the importunate Widow will give him no rest by nor night: this man spends his days in *pain*, that man hath wearisome nights appointed to him: In some the bridle is taken off the fire, and they burn with a *fever*; in others the flood-gate is taken up from the water, and they are like to be drowned with a *dropsie*. The patient man complaineth, *my breath is corrupt, my days are extinct, the grave is ready for me*, Job 17. 1. the upright man cryeth out, *My wounds stink, and are corrupt, my loynes are filled with a loathsome disease*: In one, the *keepers of the house tremble* with a Palsie or lameness. In a second, the *sound of grinders is low*, through weakness. In a third, *those that look out of the windows are darkned*, through blindness. In a fourth, *the daughters of Musick are brought down* with deafness: O what an Army, not onely of *moral* but *natural adversaries*, hath every man in his own bowels, constantly in array against him, marching up, sometimes one, sometimes another, as the *Lord of Hosts* giveth the word of command. Physicians tell us, that two thousand diseases annoy mans body, whereof two hundred affect the eyes. So that indeed mans body is a spittle or an hospital for diseases. But death will help all this; as the blind man told

the lame, when they met at the stake; *Brother, you may cast away your staff, death will cure us both*: the Physician of souls will by death heal all the diseases of the Saints bodies; there are some diseases which are called *opprobria medici*, because they cannot cure them; but none are *opprobria Christi*, he healeth all whom he undertaketh. If the higher an house standeth on earth, it be esteemed the healthier, surely then the highest Heavens must be a pure air, and all health, Rev. 21. 4. *there shall be no more death, nor any more pain, for the former things are past away*: So that every Christian that dieth in the faith, how diseased soever he were before, shall then immediately (as in the Gospel) *be made every whit whole*, *John* 7. 23.

From sorrows in his soul.

Psal. 56. 8.

Job 5. 7.

Sap. 7. 3.

Thirdly, As death will free the beleiver from diseases in his body, so also *from sorrows in his soul*: The Christian liveth upon earth, as in a *valley of tears*, and often mingleth his drink with weeping: As he is a *man*, *he is born to sorrow, as the sparks fly upward*; *he cometh into the World crying, and goeth out groaning*; and his whole life from the *Womb* to the *Tomb* is in some regard a *living death*, or a *dying life*. But as he is a *Christian*, he drinketh deepest of this cup of sorrows; the World is a tender mother to her *Children*, but a step-mother to *strangers*. Sometimes the *afflictions of the good* cause high-water in the Saints heart; *by the Rivers of* Babylon *he sits down and weepeth*, *when he remembreth Zion*, *Psa.* 137. 1. he cannot but sympathize with the miseries of his fellow-members, as being himself *in the body*. He is not as a Wooden-leg, senseless of the other members sufferings; *Sometimes* the *transgressions of the bad* cloath him with mourning, like *Cræsus* son, though dumb before, yet he cryeth out when his father is wounded. *As with a sword they pierce his bones, when they blaspheamously say unto him, where is thy God? Rivers of tears run down his eyes, because the wicked forsake Gods Law*, Psa. 119. 136. Sometimes *his own corruptions*, like so many daggers stab him to the heart, that he should abuse such an Ocean of unspeakable love, by so unsuitable a heart, and so unanswerable a life:

Psa. 42. 10.

He

He confesseth his iniquities, and is sorry for his sins, Psal. 38. 18. Sometimes divine desertions darken and cloudall his comforts; *When God hides his face, he is troubled*, Psa. 30. 7. As there are no joys like to those joys wherewith God reviveth him in the day of his favour: so there is no sorrow like to those sorrows wherewith God depressed him in the day of his anger. Thus his life is a circle of sorrows, but death will be the *Funeral* of his sorrows, and *Resurrection* of his joys; now he *soweth in tears*, but then he shall *reap in joy*. The day of death is a Saints Marriage-day: *Sampsons* Wife indeed *wept on her Wedding-day*, Judg. 14. 16. but when the soul, which in this life is contracted, shall at death be solemnly espoused, and more nearly conjoyned unto Jesus Christ, *all tears shall be wiped from its eyes, there shall be no more sorrow*, Rev. 21. 4. At that Marriage-day Christ will turn all water into *Wine*, all *mourning* into *mirth*, all *sighing* into *singing*, *and cause the bones which he hath broken to rejoyce*: Now the Saints sorrows are not *perfect* sorrows, (*non dantur puræ tenebræ*, to the beleiver) it shineth and showreth at the same time, *he sorroweth not as they which have no hope*; but his joy at death shall be *perfect* joy, *fulness of joy*, Psa. 16. *ult.* and *permanent* joy: when they shall see Christ at death, their hearts shall rejoyce, *and their joy shall no man take from them*, Joh. 16. 22. *then the ransomed of the Lord shall return and come to* Zion *with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away*, Isa. 35. *ult.*

So much for the *privative* gain of a Christian by death, or his freedom from evil.

CHAP.

Chap. IV.

What positive gain a Christian hath by death.

Adeptio omnium bonorum.

THere is a second thing which is *positive*, and that is the *fruition of all good*, which a beleiver shall gain by death; and in this Head I shall observe these three Gradations.

1 A Saint by death gains company of perfect men.

First, A beleiver by death shall gain the *company of perfect Christians*: Death will exempt him from all *converse* with sinners, and teach him fully the meaning of that Article, *The Communion of Saints*; In the field of this World the *Tares* and the *Wheat* grow together; but in that heavenly *Garner* they are parted asunder. There is no trecherous *Judas* among the *Apostles*, no covetous *Demas* among the *Disciples*, no *Amorites* to be pricks in the eyes, and thorns in the sides of the *Israelite*, no bestial *Sodomite* to vex righteous *Lot* with their unclean conversation, no flattering *Doeg* sets his foot in that heavenly *Sanctuary*. *David* doth not there complain, *Wo is me that I sojourn in* Mesech, *that I dwell in the tents of* Kedar; *My soul hath long dwelt with him that hateth peace*, Psa. 120. 4, 5. nor *Isaiah*, that he dwelleth among a *people of unclean lips*, Isa. 6. 5. Nor Elijah, that *he is left alone*. Hell holdeth none but sinners, and Heaven hath onely Saints; He that dieth in the Lord, goeth to the congregation of the first-born, *to the spirits of just men made perfect*, *Heb.* 12. 23. And questionless the sweet company will be part of our felicity. If *Platinus* the Philosopher could say, *Let us make haste to our Country, there are our Parents, there are all our friends*; and if *Cicero* the Orator could say, *O what a brave day will that be, when I shall go to the counsel and company of happy souls, to my Cato,*

O praclarum diem, cum ad illud animorum concilium coetumque proficiscar, Sic. de Senec.

Cato and other *Roman worthies*! How much better will it be with the Christian! when he shall *sit down with* Abraham Isaac, *and* Jacob, *in the Kingdom of heaven*, when he shall leave the rout and rabble of wicked ones, and be admitted into the society of all that *died in the faith*, and be joyfully welcomed by the melodious quire of Angels, and be heartily embraced by the Patriarchs, Prophets, Apostles, yea all the Saints! Surely if ever that Proverb were true, it is here, *The more the merrier*: The fair *streams* there will never be drawn dry, though it be divided into many channels: the *Moon* there is not the less harmonious, because many hear it; nor the *light* of the Sun of righteousness the less pleasant because many see it; and O what a gain will this be, to enjoy the company of them that are holy? If *Aaron* when he met *Moses* on earth was *glad at his heart*, certainly there was greater joy at their meeting in Heaven. If *David* placed *all his delights* in the Saints here below, when they shined a little (with the light of purity) like the *Moon*, and had their *spots* in them; what *delight* doth he take in them above, now they have perfect purity, and shine like the *Sun in the firmament of their Father*! *Mat.* 13. 43. If it were so lovely a sight to see *Solomon* in his *rags* of mortality, that the Queen of *Sheba* came so far to behold it, what will it be to see him in his *robes* of glory!

Psa. 16. 2.

I remember I have sometimes heard an able holy Minister (now with Christ) say, *that that sight of five hundred Saints, and Jesus Christ among them*, (1 Cor. 15. 6.) *was one of the bravest goodliest sights that ever eyes beheld on earth*: Sure I am they that are in Heaven see a far better, beholding Jesus Christ in the midst of many thousands.

Mr. *Tho. Willson* Minister of *Maidstone* in *Kent*, an eminent servant of the Lord Jesus

Secondly, A Christian shall gain by death the *neerest communion with the Lord Jesus Christ*; and O what happiness is included in this head! The presence of Christ on earth can make a mean *cottage* a most delightful *court*; to the three children it turned the fiery *furnace* into a delectable *palace*; what will it do then in heaven? *Bernard* saith, *he had rather be in his Chimney corner with Christ, then in Heaven without Christ*. Luther saith, *he had rather be in Hell with Christ, then in Heaven without Christ*; communion with Christ, can sweeten

2 A Saint by death gains the neerest communion with Christ. *Mallem in cumino meo cum Christo quam in cœlo sine Christo.* Bern.

ſweeten the bittereſt condition. Chriſt alone is the ſalt which ſeaſons all the Saints comforts, without which nothing is ſavoury to the ſpiritual taſt. A duty without Chriſt, is like a body without a ſoul, which hath neither lovelineſs nor life in it. Communion with Chriſt is one great motive which inticeth the Saint to, and encourageth him in the Ordinances of God; He attendeth on *Scriptures* becauſe *they are they that teſtifie of Chriſt*; the pearl of price is hid in that field: Cant. 5. 1. In them *the lips of Chriſt, like Lillies, drop ſweet-ſmelling myrrhe*; and O how his heart burneth within him, with love to Chriſt, whilſt Chriſt is opening to him the Scriptures! He frequenteth *prayer*, becauſe therein Chriſt and his ſoul converſe together; in that Ordinance he enjoyeth much of Chriſts quickening preſence; he ſpeaketh to Chriſt by holy ſupplications, and Chriſt to him by heavenly conſolations: He mindeth *faſting*, becauſe therein his ſoul may with Jeſus Chriſt have a ſpiritual feaſt; or the greateſt cauſe of his weeping is with *Mary*, *they have taken away my Lord, and I know not where they have laid him*: The means of grace are therefore ſo deſirable and delightful, becauſe they are the *Galleries* wherein he walketh, talketh, feedeth, and feaſteth with *the Lord of glory*.

The higheſt duty without Chriſt, is as a *diſh* without meat, from which he goeth as empty and unſatisfied as he came to it; It is to him as *Tullies Hortenſ.* to *Auſtine*, of little worth, if the name of Jeſus be not there.

If he love the *Saints* with a love of complacency, 'tis becauſe they are Chriſts *ſeed*; if he love the ſinner with a love of piety, 'tis for Chriſts ſake; his affections are contracted or enlarged towards any thing, as it hath leſs or more relation to Chriſt; and nothing is of true value or worth in his eſteem, which hath not *aliquid Chriſti*, ſomething of Chriſt in it.

Now conſider *Reader*, if the preſence of Chriſt be ſo precious, ſo pleaſant to the Chriſtian here, when he can ſee ſo little of his excellent *beauty*, and receive ſo little of his infinite *bounty*; what will it be when he ſhall appear to the ſoul

in all his loyalty, and fill the *water-pots* of the soul to the brim, with the riches of grace and glory! Demaratus of Corinth saith, *They lost the chief part of their lives happiness, that did not see* Alexander *sit on the Throne of* Darius: If that were such an happy sight, what a sight shall the Saints have to see Christ on his Fathers Throne? O how much is included in these few words, *To be with Christ*, which is the description of the Saints gain by death! *Phil.* 1. 23. This was the great Legacy and Portion which Christ bequeathed his in his last Will and Testament, *John* 17. 24. *Father I will that those which thou hast given me, be with me where I am*: This was the great promise and sweet meats which the tender Father provided to comfort his fainting Children with at his own Funeral, *John* 16. 22. *I will see you again and your hearts shall rejoyce*: This was the great prayer which *Paul* put up for his beloved *Timothy*, 2 *Tim.* 4. 22. *The Lord Jesus Christ be with thy spirit*: This was the enlivening cordial which the good Physician administred to the dying Patient, *Luke* 23. 43. *This day thou shalt be with me in Paradise*. This is the great reason for which the godly long for death, *Phil.* 1. 23. *I desire to be dissolved, and to be with Christ*; *I desire death*, saith *Melancthon*, *that I may enjoy the desirable sight of Christ*: and *O when will that blessed hour come! when shall I be dissolved? when shall I be with Christ?* said holy Mr. *Robert Bolton* on his death-bed: Surely then that gain is great, which the Saint shall have by death, in that hath Christ with him by grace, may say with *Peter*, *Master, it is good to be here*; but he that is with Christ in glory, may say with *Paul*, *to be with Christ is far better*, without doubt *best of all*. They were blessed which saw him in his estate of debasement, *Luke* 10. 23. but much more blessed will they be, that shall see him in his state of advancement.

Vt desiderata fruar, conspectu Christi.

Thirdly, the Saint by death, *shall gain the full and immediate fruition of God*. The former were excellent; but this is the *Sun* among the Planets, it surpasseth them all:

A saint by death gains a full and immediate fruition of the blessed God.

all: The other were as *Rivers*, this is the *Ocean*; they were as *branches* bearing goodly fruit, but this is the root upon which they grow: they all as lines meet in this *center*: this is the *top-stone* of the celestial building: this is the highest *stair*, the *apex* of the Saints happiness. This is the greatest gift which the creature can possibly ask, or the infinite God bestow. The boundless God cannot give a greater mercy then this. Is any thing, yea are all things in Heaven and earth equal to God? God alone is the highest object of faith, 1 *Pet.* 1. 21. and therefore the greatest ground of joy and satisfaction to the soul. *Psal.* 17. *ult.* The Vision of God is the *beatifical Vision*, 1 *John* 3. 3. and therefore the fruition of God will cause perfection in the soul. The enjoyment of God is the great desire and delight of the Saints on earth, *Psa.* 42. 1, 2. nay it is the happiness of the humane nature of the Lord Jesus, *Psal.* 16. 5, 6. without question then it will be the *Heaven of Heavens*. That excellent description of Heaven mentioned by the Apostle, 1 *Thes.* 4. *ult.* is a *being ever with the Lord*. This is all; the most fluent tongue must be here silent, and the most capacious understanding will be soon at a stand, in the consideration of the felicity which floweth from the fruition of God. *Loquimur de deo non quantum debemus, sed quantumpossumus.* In speaking of God we speak not what we ought, but what we are able, said *Gratianus* the Emperor in his Epistle to *Ambrose*.

1 Cor. 15. 28. That God may be all in all.

The presence of this *King* will make the *Court* indeed. For the Lord to be with us is our *chiefest security*; *though I walk in the valley of the shadow of death, I will fear no evil, for thou art with me*, Psa. 23. 4. but for us to with the Lord, will be our *cheifest felicity*. *In his presence is fulness of joy, at his right hand are pleasures for evermore*, Psal. 16. *ult.* God is not wealth, or honour, or comfort, or friends, or earth, or heaven, but something infinitely beyond all these. God is an immense Ocean of all excellencies and perfections, without either banks or botome. God is virtually eminently every thing, all things. As in the Wars between *Charls* the fifth, and *Francis* the first, King of

Solus tu es jucunditas totus mundus est amaritudine plenus. Aug. in Psa. 85.

France,

France, when the *Emperors* Herauld had bid defiance to the King, from *Charles* Empeour of *Germany*, King of *Caſtile*, *Leon*, *Arragon*, and *Naples*, Arch-duke *of Auſtria*, with the reſt of his Titles: the King commanded the Heraulds to return the challenge from *Francis* King of *France*, commanding them to repeat *France* as many times as the other had Petty Earldomes in his ſtile, intimating that one *France* was worth them all; ſo truely, one God anſwereth all things. He is health and ſtrength, riches and relations, joy and pleaſures, light and life, and much more all the excellencies ſcattered and ſhadowed in the creature, are united and reallized in the Creatour *who is bleſſed for ever*; One God is worth more then all his creatures can ſum up in millions of ages. *Heil. Geogra.*

This is the gain of a Saint by death, *he ſhall gain the fruition of God*. He who hath loſt God, hath nothing more to loſe, he hath loſt all; the *loſs of God is Heil*, 2 Theſ. 1. 7. But he that hath gained God, hath nothing more to gain. He hath got all, *the gain of God is Heaven*.

It is worthy our obſervation, that *Job* ſpeaking of God, *Job* 13. 16. ſaith, *He ſhall be my ſalvation*. An Expoſitor obſerveth on that Text, *Job* doth not ſay, *he ſhall give me ſalvation*, but *he ſhall be my ſalvation*. It more pleaſeth a Saint that he enjoyeth God, then that he enjoyeth ſalvation. As nothing that a godly man giveth God, will content him, unleſs he give God himſelf: ſo nothing which God giveth a godly man will ſatisfie him, unleſs God giveth himſelf to him; his voice is *non tua, ſed te Domine*. Lord not thine, but thee; he is better pleaſed that God is his ſalvation, then that he ſaved him; *Whom have I in heaven but thee?* ſaith he; There are Saints, Angels, Arch-Angels, ſaith *Muſculus*; but in the preſence of this glorious Sun, thoſe ſtars muſt vaniſh and diſappear. What art Saints, what are Angels without God? and it's true of things, as well as perſons; what is the glory, what the pleaſures, what the joys of heaven *Car. in loc.* *Feciſti nos propter te, & inquietum eſt cor noſtrum donec requieſcat in te.* Aug confeſ. l. 1. c. 1. Pſa. 73. 24.

Heaven without God? What's all the robes and ... what's all the Crowns and comforts, whats all the ... the delicates, the diadems of Heaven, without the God ... Heaven, but as the Funeral Banquet for some ... Prince, where is large provision, and great cost, but ... cheer? No, it is God alone that is the centre to which the Saint moveth, and in which he resteth.

O what happiness shall the holy man have at death, to be ever with God! If that Queen could say of *Solomons* attendants, *Happy are thy men, happy are these thy servants which stand continually before thee, and hear thy wisdom*, 1 King. 10.8. how happy are they that dwell in Gods Mansion-house, ever beholding his face, and hearing his voice! It is reported of *Eudoxius*, that he was so extream desirous to be with the natural *Sun*, that he might see it, and know its nature, that he profest, so he might obtain his desire, though but for one hour, he would willingly be burnt up by it the next hour; how much worth then is the sight and knowledge of this *Sun of righteousness*; and what gainers are they by death, that come thereby *to see him as he is*, and *to know him, as they are known of him*, 1 Joh. 3. 2. 1 Cor. 13. 12.

But the Christian shall not barely enjoy God after death, for that he doth in this life, but he shall enjoy God fully. Now the Saints enjoy a *little* of God, and O how refreshing is it to his weary soul! but then he shall have as much of God as his heart can wish or hold: In this life there is a Communication of God, answerable to the capacities of men, and the fault is in us, not in God that we receive no more of him on earth. The ground is not in the Sun, but in the narrowness of our windows, that we partake no more of its light; the cause is in the smallness of our vessels, not in the Well that we carry away no more of its water. If our mouths were never so wide opened, God would *fill* them now: But then the windows of the soul shall be widened, and the vessels of the heart enlarged, and so *fitted* for, and *filled* with greater participation of God. There is not the least complaint of want; All the Patriarchs are there *filled* with con-

there. There *Davids* cup runneth over indeed; There the holy Angels are filled with all the fulness of God. *In that Father's house there is bread enough and to spare for all his children. There is given unto all good measure, pressed down, shaken together, and running over*, Luk. 6. 38.

We say there is no fishing like to the Sea, because the Sea hath the greatest plenty, and the vastest capacity; there are fish enough to fill all our nets, and lade all our ships. I may more truly say, there is no fruition like to the fruition of God; he hath enough not onely to supply all our indigencies, and to satisfie all our necessities, and desires, but he can do abundantly for us, *above what we are able to ask or think*, Ephes. 3. 20. God hath enough to fill himself, as boundless a being as he is; surely then he hath enough to fill the limited soul of man; that which can fill the Ocean may well fill a room.

Now a Christian is described by his *hungering* and *thirsting*, by panting and breathing after a perfect conformity to God, that thereby he may be prepared for perfect Communion with God; *Blessed are they which now thus hunger and thirst, for then they shall be filled*, Mat. 5. 6. *Well filled*, as souls are after a good bait, as the word used by our Saviour signifies; *He that drinketh of that water which God shall then give him shall thirst no more*: That God who filleth the bellies of his children on earth with the hidden treasures of *common* bounty, will surely fill the souls of his *children* in heaven, with the precious treasures of *special* mercy. The soul that now sippeth of the water of *life*, shall then drink a full draught out of the rivers of *pleasures*. The Christian, who can now only taste God to be gracious, shall then have a full meal, when he shal eat bread in the Kingdom of God. *They are before the throne of God, and serve him day and night in his Temple; and he that sitteth on the Throne, shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat. For the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters*, Revelations 7. 15, 17.

χορτασθησονται, hoc proprie dicitur de armentis, nam χορτη prati vocant herbam aut pabulum.

Observe

Immediate fruition of God.

Dulcius ex ipso ante, &c.

Observe *Reader*; I say a Christian shall gain by death, a full immediate fruition of God; now the Saint drinketh the waters of life (and they are pleasant, though) through the Conduits and Cisterns of Ordinances; but with what joy will he draw water immediately out of the Well of Salvation? We read in *Josh.* 5. 12. when Israel came to Canaan, Manna ceased, and they did eat of the fruits of the Land. While the Saint is in the Wilderness of this World, he needeth, and feedeth on the Manna of the Word, Sacraments, Prayer, and the like; but when Death shall land him at that place, of which Canaan was but a type, the Manna of Ordinances shall cease, he shall eat the fruits of that Land. Ordinances are necessary for, and suitable to our state of imperfection; *Jacob* drove his flocks as they were able to go; so doth Christ his sheep.

Here we are in a state of *uncleanness*, and therefore want Water in Baptism to wash us, (saith an Eminent Divine;) in a state of *darkness*, and therefore want the light of the Word to direct us; in a state of *wearing*, and therefore wants a Lords Day of rest to refresh us; in a state of *weakness*, and therefore want Bread in the Supper to strengthen us; in a state of *sorrow*, and therefore want wine to comfort us; in a state of *beggery*, and therefore want prayer to fetch some spiritual alms from the beautiful Gate of Gods Temple.

Whilst the Saint is as a childe, he thinks as a childe, speaks as a childe, understands as a childe; but when he shall come to be a perfect man, he shall put away these childish things: When every earthly member shall be mortified, and the body of death wholly destroyed, when the Faculties of the Soul shall be enlarged, and the sanctification of the inner man perfected, when the rags of mortality shall be put off, and Grace swallowed up in glory, *The Sun shall be no more thy light by day, nor the Moon thy light by night, but the Lord thy God, thine everlasting light, and thy God thy glory*, Isa. 60. 19.

Apostles, Prophets, Pastors, Teachers, are for the perfecting of the Saints, for the edifying of the body of Christ,

no

(no longer then) *till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ*, Ephes. 4. 11, 12, 13. When God shall be *all in all*, then (and not till then) Ordinances will be nothing at all. When the Saint comes to his journeys end, he may throw away his staff. Now how much will this add to the former, that the Christian shall without Ordinances enjoy God! *How lovely is the face of God, though it be but in the glass of the Gospel?* 2 Cor. 3. 18. this was the one thing which *David* begg'd, *that he might dwell in the house of the Lord, to see the beauty of his face*, Psa. 27. 4. *Ah how lovely will he be, when the Christian shall see him face to face!* 1 Cor. 13. 12.

If it be so good to drawn near to God on earth, *Psal.* 73. ult. and if they are blessed *that watch at wisdomes gates, and wait at the posts of her doors*, Prov. 8. 34. how good will it be to draw neer to God in heaven; and how blessed are they that (wait not at the door, but) dwell in that house!

How pleasant will it be for the soul, when its eyes shall be strengthened to *see God as he is*, without the *spectacle*, of Ordinances. We esteem that honey sweetest that is sucht immediately out of the comb (though honey out of a Dish is sweet) and we do with more delight eat that fruit which we gather our selves from the tree, then we do that which is brought to us through other hands: The enjoyment of God is so sweet in the dish of a duty, that a Christian would sooner lose the best friend he hath then it: But O how sweet will it be in the comb *of immediate communion*! This fruit is very delightful and pleasant, as it is conveyed through the hands of Ministers (though the liquor will sent of the cask) but O with what delight (Christian, canst thou read it, and thy heart not warmed with joy?) with what pleasure wilt thou with thine *own hands gather this fruit from the Tree of Life, that standeth in the midst of Paradise?* Rev. 22.

Thus I have given thee a little of that great gain which

which a Saint hath by death; death will free him from all evil, both of sin and suffering; it will give him the fruition of all good, in the enjoyment of perfect Saints, and the blessed Saviour, and in full immediate communion with the infinite God, who is blessed, and blessing his for ever: *This is the heritage of a righteous man from God, and this is the portion of his cup: thus shall it be done to the man, whom the King of Heaven delights to honour.* There is but one thing more required to make the Christian perfectly happy; and that is the *eternity* of all this; but I shall speak to that in the last Use. I now proceed to the *Application* of the Point.

CHAP. V.

The difference betwixt a Sinner and a Saint at death.

1 Use Inform. The difference betwixt the godly and wicked at death.

THE first Use which I shall make of this Doctrine, shall be by way of Information: If such as have Christ for their life, shall have gain by their death: it informeth us of the difference *betwixt the death of the sinner and the saint*: the one is an unspeakable gainer, the other an inconceivable loser by death. Death to the good is the gate through which they go into the Kingdom of Heaven; death to the bad is the trap-door through which they fall into hell. The godly dyeth as well as the wicked, but the wicked man dyeth not so well as the godly. The metal and the dross go both into the fire; but the metal is refined, and the dross consumed: As the cloud in the Wilderness had a light side to the *Israelites*, but a dark

side

like to the *Egyptians*: so death hath nothing but *light* and comfort for the *Israel* of God; nothing but *darkness* and sorrow for the sinful *Egyptians*. Death to every one is a messenger sent from the Lord of life; it cometh to the regenerate, as the young Prophet to *Jehu*; *I have an errand unto thee, O Captain*: And what was his errand? he poured the oil on his head, saying, *Thus saith the Lord, I have anointed thee King over Israel*, 2 *Kings* 9. 5, 6. It is a messenger from God, to call the Christian to *a Kingdome which cannot be shaken*. But it commeth to the unregenerate, as *Ehud* to *Eglon*: *And Ehud said, I have a message from God unto thee*; and what was his message? *Judges* 3. 20, 21. *And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into Eglons belly*: It is a messenger from God, with a mortal, wounding, killing, stabbing message to a sinner. The *pale white horse* of death rides before, and the *red fiery horse* of hell follows after.

The people of God pass safely through the *red Sea* of death, which his enemies assaying to do, are drowned, are damned.

There is a great dis-agreement in the lives of the holy and unholy; but O what a vast difference is there in their deaths! they are like two parallel lines; how far soever they go together, they never touch in a point. Their ways differ, and therefore their ends must necessarily differ: Every mans end is vertually in his way; their ways differ as much as light and darkness, and therefore their ends must differ as far as heaven and hell. The one *walketh in his own ways*, Prov. 14. 14. *In the ways of his own heart*, Eccles. 7. 9. *In the broad way of the flesh and the world*, Mat. 7. 13. And so his end is damnation, *Phil.* 3. 19. his latter end is, *That he shall be destroyed for ever*, Numb. 24. 20. The other *walketh in the way of the Lord*, Psal. 119. 1. *In the way of his testimonies*, ver. 14. *In the narrow way of self-denial, mortification, and crucifying the flesh*, Mat. 7. 14. And so his end is *peace*, Psal. 37. 37. Such as the *seed* is sown, such is the crop which is reaped; the unregenerate man *soweth to the flesh, and of the flesh reapeth corruption*: The sanctified soul *soweth to the spirit, and of the spirit reapeth life everlasting*, Gal. 6. 7, 8.

Fine discernuntur improbi ab electis. Moller. in Psal 37.

The blind world indeed, as it seeth not their difference in *life*, (the life of a Saint is an *hidden life*, Col. 3. 3. our life is hid with Christ in God, the *Kings daughter is all glorious, but 'tis within*, Psal. 45. 13. The jewels of her crown are laid up in that privy Drawer, *the hidden man of the heart:*) So it beholdeth not the difference *in their death: As dieth the wise man, so dieth the fool*, to the eye of sense, and they want the *eye of faith*, Eccles. 2. 16. *We see no difference, say they, betwixt the death of them you call prophane, and your precise ones; they die both alike to our judgment.*

But this conceit, *Reader*, if thou art such an Athiest, proceedeth from thy blindness and unbelief. Thou art probably in the Chamber, when a drunkard, a swearer, or a civil moral, yet unsanctified, neighbour departeth this life; thou seest his body trembling, panting, groaning, dying; but thou doest not see the ten thousand times worse condition his poor soul is in: thou seest his kindred or relations weeping; but thou doest not see the infernal spirits rejoycing; thou doest not see the greedy Devils, that waited by the bed-side, like so many roaring lions for their desired and deserved prey: thou doest not see when the soul left the body, how it was immediately seised on by those frightful hell-hounds in a most hideous horrible manner, and hailed to the place of intolerable and eternal torments; thou dost not see the shoutings of those legions in hell, at the coming in of a new prisoner, to bear a part in the undergoing of divine fury, in their blasphemies against heavens Majesty, and in their estate of hopelessness and desperation.

Men, saith a modern writer, like silly fishes, see one another caught, and jerkt out of the pond of life; but they see not (alas) the fire and pan into which they are cast, who die in their sins; Oh it had been better surely for such, if they had never been born, as Christ said of *Judas, then to be brought forth* to the murtherer (that old man-slayer) to be hurled into hell, there to suffer such things as they shall never be able to avoid, or abide

On the other side, thou standest by a scorned, persecuted Saint, when he is bidding adieu to a sinful world; thou seest

the strainings and droopings of his outward man, but thou seest not the reviving cordial, the Physician of souls is preparing for his inward man; thou doest not see those glorious Angels which watch and wait upon this heaven-born soul.

That waggon or chariot, which the son of *Joseph* sendeth to fetch his relation to a true *Goshen*, the inheritance of the Saints in light, is as invisible to thee, as those chariots of fire on the mountain were to the servant of the Prophet. Never Roman Emperor rode in such a chariot of triumph, as the Saint doth to heaven. When the soul biddeth the body *good night*, till the *morning* of the resurrection, thou doest not see those ministring spirits (sent down for the good of this heir of salvation) presently soothing and saluting it. Thou doest not see how stately it is attended, how safely conducted, how gladly received into the bosome of *Abraham*, into the fathers house, into that City, whose builder and maker is God. Thou doest not see the soul putting off with the cloathing of the body all sin and misery, and putting on the white linnen of the Saints, even perfect purity, matchless joy, and eternal glory. When thou canst see these things with the eye of faith, thou wilt easily grant a vast difference between the death of the gracious and graceless.

Reader, if thou art dead in thy sins, and unacquainted with this spiritual life, which I have before described, nothing of that endless gain which the godly shall enjoy at death, belongs to thee; none of that fullness of joy, of those rivers of pleasures, of that eternal weight of glory shall thou partake of; I may say to thee, as *Simon Peter* to *Simon Magus*, *Thou hast no part, nor lot in this matter, for thine heart is not right in the sight of God*: Thou mayst like the mad-man at *Athens*, lay claim to all the vessels that come into the haven; but the vessels of the promises, richly laden with the treasures of grace and love, do not at all appertain to thee. If like a *dog* thou snatchest at the *childrens bread*, thou art more bold than welcome, and wilt one day be well beaten for thy presumption. If thou art unrege-

nerate and so dieſt, look to thy ſelf, for thy lot muſt fall on this ſide the promiſed Land.

Thou mayeſt like a *Surveyour of Land*, take a view of anothers *Mannor*, and bring a return, how ſtately the *houſe* is, how pleaſant the *gardens*, how delightful the *walks*, how fruitful the *paſtures*, how finely it's ſeated, how fully it's wooded, how ſweetly it is watered, how fitly it is every way accommodated: but as long as the Pronoun is wanting, it can be but little comfort, it is none of thine.

So thou mayeſt read, and hear much of that comfort, joy and richneſs of that incomparable Kingdome, which the holy ſhall immediately upon their deaths enter into; but what is all this to thee, when thou muſt be without it for ever? thou mayeſt ſee *Abraham afar off*, and *Lazarus* in his boſome, but between him and thee, there will be *a great gulf*.

As a *ſtranger* thou mayeſt hear the *laſt Will and Teſtament* of Chriſt read, and therein the fair, rich and large portions, which he hath bequeathed to his children, *John* 17. 24. *Luke* 12. 32. but not the leaſt mention made of any good for thee; look from the beginning of *Geneſis*, to the end of the *Revelations*, and ſee if there be one good word ſpoken to thee, whilſt thou art in thy natural eſtate. *Moſes* like, thou mayeſt by the proſpective of Scripture, have a *Piſgah* ſight of *Paleſtine*, of that good *Land flowing with milk and honey*; but (as God is true) if thou dieſt in unregeneracy, thou ſhalt never enjoy one foot of it.

The worſt of a Saint is paſt when he dyeth, but thy worſt O ſinner is to come; there are ſome dregs in the bottome which thou art yet to drink down, thou haſt thy good things here, and he his evil things; but at death he is *comforted*, and thou art *tormented*. He hath all his hell upon earth, his heaven is to come; thou haſt all thy heaven on earth, and thy hell is to come when thou paſſeſt into another world: The hell of a Saint is an eaſie hell. But ah how hot is that hell in hell, how fiery is that fur-

nace

ance, how terrible those torments? I may conceive somewhat, the damned feel most, but no tongue can express them.

But it may be, Friend, thou art one that thrivest in this world, and therefore dost not trouble thy head, much less thy heart with the things of another world; thou art unwilling to put a spoonful of those thoughts into thy sauce, lest it should make thy meat unsavoury, it would mar thy mirth and spoil thy sports. As *Sigismund* the Emperor, did not love the pronunciation of the *Greek Zeta*, because it represented the gnashing teeth of a dying man; so thou art resolved to banish such enemies (as thou thinkest) out of thy coasts, and like a Bear, to go down that steep hill of death backward.

But know thou, O man, that whether thou wilt consider of thy death before-hand or no, it is hastening upon thee; though thou puttest it far from thee, whether thou wilt or no it draweth nigh to thee; the ship moveth not so fast in the waters, nor the Sun in the Heavens, as thou art hastening towards thy long, thine everlasting home, and then death will bring thee up a reckoning for all thy sweet morsels, merry-meetings, time and talents whatsoever; beleive it then, thou wilt have sowre sawce for all thy sweet-meats; thy presumption will prove but like *Hamans* banquet before execution.

What advantage then will thy Sun-shiny morning of common mercies bring thee, when (as on *Sodom*) it will be followed with flakes of fire and brimstone before night? *Dost thou not know, that when the wicked flourish, it is that they may be destroyed for ever? Psal.92.7.* The *higher* thou ascendest on this *ladder*, the greater thy fall when death turneth thee off; thou art but ripening for ruine, and sitting on earth to fry in hell, all the while thou art flourishing in a course of sinning; nay, thou mayst be much nearer hell then thou art aware of.

The mettal when it shineth brightest in the fire, is nearest melting; thou like a candle, mayst give a blaze when thou art going out of the world, into blackness of darkness for ever

ever. The Hawk flyeth high, and is as highly prised, being set upon a Pearch, and set out with the gingling bells of encouragement, and carried on his Masters fist, but being once dead, and pitched over the pearch, is cast upon the dunghil as good for nothing: The Hen scrapes in the dust, nothing rewarded while she liveth, but being dead is brought as a choyce dish to her Masters Table. Thus wicked men in this life are set in high places, Godly men lie grovelling with their mouthes in the dust; but being dead, the former is cast into hell, the latter brought to Heavens Table.

But that I may awaken thy Conscience, O secure Sinner, and make thee look about thee, whilst there is time and hope (if the Gracious and Powerful God please to assist) I shall give thee an estimate of the sinners losse by death, by which thou mayst see what a difference there is between the death of the titular, and the real Christian.

And here Reader thou mayst help me with thy conceptions, for I shall come infinitely short in my expressions. As none can *endure* it, so none can *declare* it; *for who knoweth the power of Gods wrath?* Psal. 90. 11.

Quid dicam in crucem tollere. Tull.

The Oratour when he would describe the violent death of the Crosse, doth it by an Apostiopesis. *What* (saith he) *shall I say of the death of the Crosse?* much more cause have I to speak so of this death. *What shall I say of this eternal death.*

CHAP.

CHAP. VI.

The ſinners privative miſery at death.

BY death *thou ſhalt loſe all thy earthly delights, and carnal contentments*; The *Table* of thy life poſſibly is richly *ſpread* with variety of outward enjoyments, riches, relations, honours, pleaſures, beauty, and bravery: but death will come in with a voider, and take all away. It is called an *unclothing*, 2 Cor. 5. 4. and indeed it will ſtrip thee naked of all ſuch garments, and ornaments; *Thine eye ſhall no more ſee good*, Job 7. 7. *i. e.* the good things of this life, they will all dye with thee, as to thy uſe and comfort. It is a doleful expreſſion of *Abraham* to *Dives*, *Thou hadſt, or didſt receive thy good things in thy lifetime*, Luk. 16. 25. O what a cutting word was that to his heart, when he was paſſed into another world, *Remember there was a time when you and they were joyned together, but now ye are parted for ever*; to have been happy, was no ſmall aggravation of his miſery; It is with thee while in this World, as it was with the Jews, in the Vineyards and fields of their Neighbours, *pluck and eat, they might while there, but pocket up, and carry away, they might not.* Deut. 23. 24, 25.

Death is is the great *thief* which will *rob* thee of thy riches. The wealthieſt Emperour, the next moment after death, hath no more then the pooreſt beggar. *As thou cameſt forth of thy mothers womb, naked thou ſhalt return, to go as thou cameſt, and ſhalt take nothing in thy hand of all thy labour*, Eccleſ. 5. 15. That gold which thou loveſt, and truſteſt more then God, theſe pebbles which thou valueſt above the pearl of price, that treaſure on earth, which thy heart is ſo upon more then on the true treaſure in Heaven, will all leave thee when death findeth thee. Mr *Rogers* tells us of one that being nigh death, clapt a twenty ſhilling piece in his

First, The ſinner at death loſeth all his carnal comforts.

Miſerum eſt fuiſſe felicem.

In his Treatiſe of love.

his mouth, saying, *Some wiser then some, I will take this with me however*; but alass poor fool, he could not be so good as his word. The Holy Ghost excellently termeth rich men, *rich in this World, because riches will not make men rich in an other World*, 1 Tim. 6. 17.

Death will seal a *Lease of Ejectment*, and turn thee out of all thy possessions, and Death will give thee a *Bill of Divorce*, and separate thee from all thy Relations. The Relations of Husband and Wife, Parents and Children, are calculated onely for the Meridian of this World, and shall not out-live this life. Thy dear Husband, or thy loving Wife, and thy most dutiful Children, will all serve thee as *Orpah* did *Ruth*, follow thee while thou art full, but forsake thee when thou art empty; *cleave* to thee in thy health and life, but leave thee in thy greatest danger at death: and thy birth and breeding, honour and respect will serve thee in the like kind; they are but a shadow which will not be seen when the sun of thy life is set. The great distinctions in the other world, will be *holy* or *unholy*, not *noble* or *ignoble*.

Ruth. 1. 14.

Be not afraid when one is made rich, when the glory of his house is increased: for when he dyeth, he shall carry nothing away, his glory shall not descend after him, Psa. 49. 16, 17. Death is the great *Levellar*, making Princes and Peasants equal.

Mors sceptra ligonibus aequat.

All thy sinful pleasures will also be lost; the sweet taste thou foundest in thy mouth will be gone, though they will rise in thy stomach, and after in thy belly be more bitter then gall. Thy merry meetings, jovial companions, witty jests, sporting, recreations, pictures for thine eyes, musick for thine ears, dainties for thy taste; thine eating and drinking, and all these delights on earth, which thou solacest thy sensual soul with, (desiring no other Heven) will all like leaves in the Autumn of thy death, fall off from thee; Though in the short summer of thy life, thou art richly laden with them; yet in thy long, thine everlasting Winter, thou shalt be stript naked of them.

Thou

Thou mayst say to all the fore-mentioned delights of riches, relations, honours, and pleasures, and what ever it is which thou foolishly rejoycest in, as *Charles* the fifth Emperour of *Germany* (whom the World counted most happy) did to his trophies, treasures and things of the like nature, *Abite hinc*, *Abite longe*, *Be gone*, *get you far out of my sight*, Be assured, that as a false Harlot leaves her lovers when they are arrested for debt, and followeth other customers: so this painted strumpet, the deceitful World, that now layeth open her fair breasts, to allure thee to go a Whoring after her, and commit spiritual fornication with her, when death shall arrest thee by a Writ from Heaven, will wholly forsake thee, and follow them that survive: now what a loss will this be?

But it may be thou comfortest thy self against this, that all, even *good* as well as bad will joyn with thee in this loss. But Reader, dost thou not consider, that they who enjoy the stars all night, and come in the morning instead thereof to enjoy the glorious *Sun*, are no losers; the Sun hath all the light of the Stars, and far more; Neither can the godly be properly called losers of these comforts, because they enjoy them all, and infinitely more in the blessed God; *All money answereth all things*, Prov. 10. 19. Money is *equivalently* sheep, oxen, corn, meat, drink, cloth, whatsoever you want in this life is *virtually* in money; so God to a gracious soul after death will answer all things, he will be eminently and virtually, Father, Mother, Wife, Child, wealth, honour, pleasure and all things; though he loseth them here, he will find them there and much more; but when thou O sinner losest them in this World, they shall never be made up to thee in another World; thou losest not onely the streams, but the Fountain; not onely the beams, but the Sun; and therefore thy portion will be *scorching drought*, and dismal darkness. Besides, these things are not the *portion*, the *all* of a good man, they are not his estate, or inheritance, they are but an additional *overplus*, cast in over and above. So much the words of Christ imply, *Mat.* 6. 33. *And all other things shall be added to*

you. As when a Father giveth his Son a thousand pounds worth of ware, he casteth in paper and Pack-thread; or one thousand yards of cloth, he doth not stand upon the breadth of the thumb, which is to be allowed in measuring; so God having given him self and his Son to his Saints, out of his vast bounty, casteth in the creatures as an *over-plus*; they are not their *estate*, or *portion*, or *all*; no, when a godly man at the great and terrible day of the Lord Jesus, shall see his house, and land, and outward good things in that common flame, which shall burn up the earth, he may then behold it with comfort, and say with the Philosopher, *I have my all still.*

Omnia mea mecum porto. Bias.

But sinner, thy loss of them will be a loss indeed; for these things are thy *all*, they are all thy *God*, and all thy Christ, and all thy *happiness*, and all thy *Heaven*; they are all the *fulness of joy*, and all the *Rivers of pleasures*, and all the *weight of glory* which thou shalt enjoy; They are all thy *riches*, all thine *inheritance*, all thy *consolation*, all thy *reward*, all thy *portion*, and all thou shalt be worth for ever; look *Luk.* 16. 24. *They have received their consolation*, (cold comfort indeed) *ye have your reward*, Mat. 6. 2. It is one of the saddest speeches in the Book of God, whose *portion is in this life*, Psa. 17. 14. (ah poor portion.) Thou hast no other *Paradise* but thy *garden*, no other *Mansion* but thy *beautiful building*, no other *inheritance* but thy *land*, no other *kindred* but thy *wife* and *children*, no other *honour* but the *stinking breath* of thy flattering neighbours, no other God but thy *gold*, no other *heaven but the earth*, all thy estate is in *dust*, *rubbish*, and *lumber*; surely then it will be a loss with a witness, to lose all that in a moment, and that for ever, wherein all thy happiness consisteth. Will it not be a sad sight for thee to stand as it were upon the shoar, and to see the Vessel in which is imbarqued all thy treasures, all thy near and dear relations, all thy respect and esteem, all thy joy and delights sinking before thine eyes, and lost for ever? or to see that house, in which is thy Plate and Jewels, thy Wife and Children, and all that ever thou art to be worth in a flame, and nothing possible to be recovered, would

ἀπέχει they receive it as their full pay, whence ἀπογρ an acquittance.

would not thine eyes affect thine heart with unſpeakable horrour? Now this O Reader will be thy caſe, if thou art unſanctified at death? when thou lyeſt upon thy death-bed, and art going out of the World, thou mayſt take thy leave of thy friends, eſtate, honour and delights in ſuch language as this, *Farewel my dear Wife, Children, and all my Friends, Farewel for ever, I am going where Lovers and Friends will be put far from me, I muſt never, never, have my Friend more, but ſhall remain friendleſs to all eternity. Farewell my Houſe and Land, my Silver and Gold, Farewel for ever; I ſhall from henceforth and for ever be a Beggar, and though I beg but for one drop of Water to cool my Tongue, when this whole body ſhall be in unquenchable flames, I muſt everlaſtingly be denied. Farewel my honours and delights, farewel for ever, I ſhall never more be reſpected or comforted; confuſion of face, and eaſeleſs pains are to be my endleſs and unchangeable portion*: Thus (man) thou wilt moſt miſerably, even out-live thy felicity, and when thou comeſt to live indeed, i. e. in the other world, want all thy comforts and joys.

Secondly, The ſinner loſeth by death all the means of grace.

Thou ſhalt loſe by death all thy ſpiritual preferment. It is now no mean mercy to thee, hadſt thou an heart to prize and improve it, that thou enjoyeſt the Ordinances of God, the means of grace, many golden ſeaſons, for the good of thy ſoul, that thou mayſt ſit at Gods feet, and hear his voice out of Scripture, fall down on thy knees, and ſeek his face by prayer; but know to thy ſorrow, death will rob thee of all theſe Jewels; Now thou haſt the tenders of mercy, the intreaties of the Miniſter, the motions of the Spirit the invitations of Chriſt, liberty to caſt thy ſelf down at the foot-ſtool of Heavens Majeſty, and to be as fervent and inſtant as thou wilt, for mercy, but then *the gate will be ſhut*, and there will be no *praying, or hearing, or preaching, in the place whether thou art going.* Pſal. 88. 11. *Shall thy loving kindneſs be declared in the grave? or thy faithfulneſs in deſtruction?* the interrogation is a ſtrong negation. There is no preaching of Gods clemency

or fidelity, either in the grave or hell. All the Lectures read in the former, are by worms of mans mortality; and all the Sermons heard in the latter, are of mans misery, and Gods severity. Reader, I assure thee from the living God, that though in this life thou art now and then bungling about a duty, and giving God thy stinking breath, a few cold lazy petitions, which proceed from thy corrupt lungs, thy cursed heart, thou shalt do so no more after death. As the Saints shall be above this mediate enjoyment of God, so thou shalt be below it. And truely, hadst thou ever had Communion with God in a duty, this lost would go near thee; *How amible is the worshipping of God to a gracious soul? he prizeth Ordinances, because they are the means of it in this world, above his estate, and food, or what ever is dear to him*, Psa. 119. 14, 72, 111. *Job.* 23. 12. Psa. 84. 1, 2, 3. And this priviledge he shall have by death, to be employed still about the same work, (of pleasing glorifying, worshipping, and enjoying God) onely he shall do it in a more excellent and more delightful way.

He continueth as it were in the same School; death onely removes him to an higher form, or (if you will) death sends him from the School (in which he was fitted and prepared) to the University of Heaven; but O sinner, thou must be deprived of this happiness; indeed now thou esteemest the Ordinances of God a burden; as *precious* as they are to others, they are tedious to thee. *The Church is thy Goal, the Sabbath is thy ague-day, the commands of Christ are bonds and fetters to the*, Psa. 72. 3. The voice of thy carnal heart is, *when will the glass be out? when will the duty be done? when will the Sabbath be over; that thou mayst follow the World*, Amos 8. 5. Thou thinkest the prayer is too long; the Sermon is *too long*, the Sabbath is *too long*, the duties are all *too long*; well, be patient but a little, a short time, and thou shalt never be troubled with these long duties more; *The night is coming, when there is no working*, Joh. 9. 4. *There is no enjoying Sabbath or Sacraments, or seasons of grace, no wisdome, knowledge or device, in the grave to which thou art hastening*, Eccles. 9. 10.

Now

Now the Miniſter Exhorteth thee to caſt away thy ſins, and come to thy Saviour, to reject thy ſoul-damning luſts, and accept of a ſoul-ſaving Lord; The *Father* commandeth thee by his *Soveraignty* over thee, and propriety in thee, as thy *Creatour*; The *Son* entreateth thee, by preſenting his bloody ſweat and ſufferings unto thee, as he is thy *Redeemer*; The *Spirit* ſtirreth thee to pity thy precious ſoul, and to mind thine unchangeable eſtate, to conſider ſeriouſly in this day of Gods patience, the things which concern thy eternal peace; The *Goſpel* is a treaſure of ineſtimable value, freely offered to thee, upon condition thou wilt but heartily embrace it, and the eaſie yoak of Chriſt together; The *Word of God* chargeth, inviteth, allureth, beſeecheth, promiſeth, threateneth; all theſe like ſo many Trumpets, do loudly ſound a retreat, to call thee off from thy ſlavery to the world and fleſh, unto the glorious liberty of the Sons of God: but thou art as deaf as the Adder, and will not hear the voice of theſe heavenly charms; as hard as the Rock, the waves of threatnings which daſh unwearied againſt thee, ſtir thee not; the ſhowers and dews of promiſes which fall on thee continually, make no impreſſion; neither mercies nor judgements, neither men nor God can prevail with thee; Well ſinner, think of it again and again (and thy heart is hardened with a witneſs; if it do not tremble to think of it) the hour is approaching, when thou ſhalt never have theſe tenders, theſe invitations, theſe means, theſe motions more, though thou ſhalt earneſtly, and inceſſantly deſire them, and willingly accept of them if they could be granted thee; after thou haſt fryed as many millions of years in Hell, as there are ſtars in the Heavens, piles of graſs on the Earth, and ſands on the Sea ſhore; yet thy intreaty upon ſuch an hard condition ſhall be denied, then thou wilt *befool* thy ſelf to purpoſe, for ſtaying till *the day after the fair*, for not accepting when thou waſt well offered; then *mercy* will be *mercy* indeed, then *grace* will be *grace* indeed, then the *Goſpel* will be *glad tydings* indeed, when by the

the want of them thou shalt fully know the worth of them.

Now God holdeth the *Candle* of his Word to thee, and instead of *working*, thou *playest*; instead of working out thy own salvation, instead of working the works of him that sent thee into the World, thou playest the *fool*, the *drunkard*, the *beast*, the *hypocrite*, the *Atheist*; well, thou shalt go into utter darkness, where those lights which thou now enjoyest, will never shine.

Plutarch observeth of *Hannibal*, *he might once have taken* Rome, *and would not; afterwards he would and could not*; *now God offereth thee Heaven*, thou choosest earth, and notwithstanding he assureth thee, *that now is the onely acceptable time*, *now is the onely day of salvation*, yet thou wilt not hear when he calleth; I tell thee, the day is near, when thou wouldst, but God will not; when thou shalt call, but he will not hear, and then thou shalt find no place for repentance, though *Esau* like, thou seek it carefully with tears; When once thy particular judgement is passed, twil be in vain to beg a Psalm of mercy, *Heb.* 9. 27.

Thirdly, The sinner by death loseth the company of all Saints.

Thou shalt at death lose the society of all the godly, even of those excellent ones, in whom is the delight of Christ, Prov. 8. 31. *and all the delight of Christians*, Psa. 16. 3. It is a blessing to thee upon earth, (did the Lord but sanctifie it to thee) that thy lot is cast in a Land, in a Parish, in a Family, where those holy ones are, that thou mayst hear their gracious prayers, see their pious patterns, and enjoy their precious precepts. A Saint is as the Proverb is in *Africa*, *A man whose coming is prosperous*; this churlish *Laban* could confess, *Gen.* 30. 27. and the Heathenish *Egyptian* found by experience, *Gen.* 39. 2. All the Country fareth the better for a good and rich Christian, *he eateth not his morsels alone*, but keepeth open house for all comers.

He both desireth and endeavoureth that others might be not *almost*, *but altogether* as he is. None are more spiritually

ally covetous to make *Proselites*, then the true *Israelites*. As the Wall which receiveth heat from the Sun, reflecteth it on the passengers: so he wisheth so well to the worst, *that they were made partakers of the same grace, that they may have fellowship with the Father, and Jesus Christ his Son*, *Joh.* 1. 1. Like the Bee he goeth to this and that flower, to this and that Ordinance, and succeth some sweetness, some spiritual good, and carrieth all home to his house, to his hive. As *sin is diffusive, a little leaven leaveneth the whole lump*, 1 Cor. 5. and 6. Some say, they that have the plague are very desirous to infect others; so is *grace*, like oyl spreading; the gracious desire to go to an innumerable company of Angels, with a numerous company of Saints.

Their examples are *amiable*, and sometimes instrumental for the *conversion of others*, 1 *Pet.* 3. 1. 1 *Cor.* 7. 16. *Justin Martyr* confesseth of himself, that beholding the Saints piety in life, and patience at death, he gathered their doctrine to be the truth, and was converted; their prayers are desirable, and that in the esteem of prophane and ungodly men, *Exod.* 8. 28. *and* 9. 28. *Act* 8. 24.

In a word, *The Saints are clouds which water the earth*, Heb. 12. *the salt which keepeth the world from putrefaction*, Mat. 6. That place, *Prov.* 10. 25. *But the righteous is an everlasting foundation*, The *Hebrews* expound the righteous are the foundation of the World, which but for their sakes, would soon shatter and fall to ruine; *I bear up the pillars thereof*, saith *David*; Psa. 75. 9. *It is for the sake of the good, that the bad are spared*, Act. 27. 24. All that sailed with *Paul*, were saved for his sake; How many a time have they stood in the gap, and diverted a flood of wrath from breaking in? *Psa.* 106. 30. *Numb.* 14. 20. How many a mercy hath come flying to the World upon the wings of their prayers?

Sanctum semen statumen terræ Isaiah 6. 13. *Absque stationibus non staret mundus.*

But O sinners herein will be a part of thy misery, that thou shalt for ever be banisht their company; now possibly thou thinkest the Parish the worse for such strict inhabitants, thy dwelling the worse for such precise Neighbours, thy Family the worse for such an humble zealous Wife,

Wife, Child, or ſervant; now thou doſt not know what thou gaineſt, when thou haſt their ſociety, but thou ſhalt know what thou loſeſt, when thou haſt loſt them to eternity.

Plut. in. vit. If *Cicero* did ſo bewail his baniſhment from the Roman Moraliſts, that though the Countries through which he traveſled, did him much honour, yet he would often look towards *Italy* with ſighs and tears: and if the Diſciples wept ſo much for the loſs of *Paul*, *they fell about his neck, and kiſſed him and wept; ſorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more in this World*, Act. 20. 37, 38. how wilt thou ſigh and ſob, weep and wail, when thou ſhalt be parted from them in the other world?

Did the devout men make ſuch great lamentation for the loſs of one good man for a little time? *Act.* 8. 2. what lamentation ſhalt thou make for the loſs of all good men to eternity? Surely, as in *Ramah*, there will be a voice heard, *lamentation, weeping and mourning* for the loſs of theſe Children of God,

Fourthly, The ſinner at death, loſeth all his his hopes.

When thou dieſt, thou ſhalt loſe all thy hope (or preſumption rather.) Thy dead hope (for Saints onely have *a lively hope*, 1 Pet. 1. 3.) will fail thee at death. As thou haſt no true *holineſs*, ſo thou canſt have no true *hope*; but ſomething tis likely thou haſt, upon which thou reſteſt as to thy future eſtate. It may be, thou haſt the good things of this life, and thence concludeſt thy right to a better life; as if becauſe the great Houſe-keeper of the world throweth ſome bones to the Dogs, therefore he muſt love them with a paternal love; thou do'ſt not conſider, their *houſes* may be full of *gold*, whoſe *hearts* are empty of *grace*, and whoſe ſouls ſhall aſſuredly come ſhort of *glory*, Job. 22. 17, 18. Pſal. 17. 13, 14.

It may be it is thy *profeſſion* of Religion, that holds thee up by the chin, and keepeth thee from ſinking; as if becauſe a Stage-player is dreſt in the Robes, and for a quarter of an hour acteth the part of a King, he muſt there-

therefore have a real right to the Dignity, Dominions, and Revenues of the Regal Office, not beleiving that those colours of the *form*, which are not laid in Oyl, in the *power of Godliness*, will be wash't off at death, *Mat.* 25. 8. Or it is likely, thou enjoyest the *priviledges* of the Gospel; Sabbaths, Sacraments, and the seasons of grace are the bladders, with the help of which (without an inward change) thou thinkest to swim to Heaven; do'st thou not know that many go to *Hell fire* with *Font-water* on their faces, and from the *Table*, to the *Tormentour*? *Mat.* 22. 13. that *Esau* a Cast-away, and *Ishmael* an Out-cast, had both *Abraham* to their Father; and so had they whom truth it self assureth, *that they were of their Father the Devil*, Joh. 8. 44. *Circumcision availeth nothing, nor uncircumcision, but a new creature*, Gal. 6. 15. All such things are but *lying words*, where an internal work of grace is wanting, *Jer.* 7. 4, 5, 6.

Or possibly thou art a man of *many performances*; thou mindest secret, family, relation-duties, (which too too many neglect) praying, reading, hearing, Christian Communion; like the *Spider* thou weavest a curious web out of thine own bowels, and therewith makest thee a house in which thou restest quietly; but O friend, God hath a besome of death which will sweep this down. This, and all the rest as nigh as they seem to be to Heaven, will prove but a *Castle in the Air*; whether any, or all these, or something else be the Pillars by which thy hope is upheld in life, they will fail thee at death; and then the rotten props being taken away, the house of thy hope will fall. These are all but a sandy foundation, and therefore when that great storm comes, *they will down to the ground*, Mat. 7. 26, 27. Job 8. 14, 15.

It is possible thou mayest hope all the time thou livest, but thy life and hope will depart together; like thy neighbours, thou mayst be full of *hope* even when thou art going into the pit of *despair*; and dye in peace, though thou art going into the place of eternal war; but the next moment after death, thy hopes will take wings and flie away.

Prov. 11. 7. *When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth.* He died perhaps with his head full of hopes and expectations, as those seemed to have done, that came bouncing at Heavens gate, with *Lord, Lord open to us*; but soon were their hearts filled with desparation, when they heard, *Depart from me ye workers of iniquity, I know you not. Etiam sperantium simus periit*, as some read that forecited place, *His great hope shall be little worth.* A false heart and false hope can never hold out in such a real hardship. *Job* 27. 8. *What is the hope of the Hypocrite though he hath gained, when God shall take away his soul.* An Expositor glosseth on it thus; The Anchor of a wicked mans hope entereth not *within the vail* (as a godly mans doth, closing with God himself in Christ, *Heb.* 6. 19. which Anchor in all storms is *sure and stedfast*) but is cast upon false and loose ground, and therefore when the storm comes, his Anchor drives, and is not stedfast; and so his hope and heart fail together. The stoutest unregenerate man alive will droop at last, *when God cometh to take away his soul*, then his crest falls, and his plumes flag, *The wicked is driven away in his wickedness*, Prov. 14. 32.

He being arrested by death as a cruel Serjeant, in the Devils name, is hurried away, and hurried into Hell; as *Syrens* are said to sing curiously while they live, but to roar horribly when they dye; so thou that art high in hope on earth, wilt be the lower in grief in Hell; when thou shalt see all thy hopes like *Absolons* Mule, to fail thee in thy greatest extremity.

We say, *if it were not for hope, the heart would break*; what wilt thou do then, when thy hope shall depart, and thy heart continue?

How sad will thy condition be, when thou shalt fall from the high Pinacle of thy presumption, into the bottomless gulph of desparation! surely thy raised expectation disappointed, will prove a sore vexation; how extreamly wilt thou be perplexed, when thou shalt fall as low as Hell, whose hopes were raised as high as Heaven!

when deferred make the heart sick, Prov. 13. 12. then hope of such happiness wholy frustrated, will kill it with a *thousand deaths.*

When a gracious man dieth, his hope is perfected in the fruition of all (and ten thousand times more then) he hoped for; when a graceless man dieth, his hope perisheth, in an utter disappointment of all that he (though with little reason) so much expected.

Improbidum spirant sperant: justus etiam cum expirat. sperat.

Fifthly. The sinner by death loseth his soul.

Thou shalt loose thy (saith thy precious soul; this will be a loss indeed; the price of this pearl is not known to thee on earth, but it will be fully known in hell; this one head Reader, did thou but understand what is included in it, would stab thee to the heart; and the thought of this one losse, would be enough to imbitter the comforts of thy whole life. The soul of man is called *the man, Job* 4. 19. though not in a *natural*, yet in a *moral* consideration (saith one upon that place) it being the most noble, the most excellent part of man; and 'tis usual to denominate the whole from the better part. The body is but an house of clay, its foundation is in the earth; but the soul the inhabitant in this house, is of an Angelical, spiritual nature; The generation of this was from heaven, *Zach.* 12. 1.

Quia anima est principalior pars hominis, unum quodque autem consuevit appellari id quod in eo est principalius Aquin. in *Iob.* 4. 19.

The operations of this are most noble; the Redemption of this cost the blood of God, *Psal.* 31. 5. *Acts* 20. 28, this is that part of man which is capable *of the image of his maker. Col.* 3. 10, *Ephes.* 4. 24. the working out the salvation of this, is the whole of a Saints care and labour, *Phil.* 2. 14. 'tis upon the welfare of this, that the body dependeth for its unchangeable estate, what a losse then will the losse of this be?

An Heathen can tell us, that it is an easie matter to bear the losse of an earthly house for our bodies, when we die; but certainly it will be hard to bear the want of an heavenly habitation for thy soul. [illegible] him that bought this ware, speak to its worth, and then [illegible]e; *What is a man profited, if he should get the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Matth.* 16, 26. Behold what an *incomparable*, what an *irreparable* losse is here. It is

such a losse, there is none like it; The gain of the whole world cannot ballance the losse of one soul. If a temporal life be more worth then meat, and the body then rayment, what is an immortal eternal soul worth? couldst thou set thy soul to sail for all the world, yet for that thou wouldst be a *loser*, nay, as the rich man, a *beggar*. This is an *irrecoverable* losse; if thou loosest one eye, thou hast another; if thou loosest one limb, thou hast more; if thou loosest thy estate, thou mayst recover it again; if thou loosest thy life, thou mayst be a gainer by it, thou mayst *find it again*. *Matth.* 16. 25. but if thou loosest thy soul at death, thou hast no more; there is no second throw to be cast, no after-game to be play'd, thou art gone, thou art undone for ever. Here is a losse (man) that may make thy hair stand an end thy head, yea, thy heart to ake when thou readest or thinkest of it, do not thine eares tingle, and thy loins tremble to hear of it?

When God would smite the rich fool, under the fifth rib, as it were, and strike him so home, as that there need not a second thrust, he doth it in those words, *Thou fool, this night thy soul shall be required of thee*, *Luke* 12. 20. Ah! sad sentence wherein every *word* speaketh *woe*, every *syllable* sorrow and *sighs*; Had it been, *Thou wise man*, the message might have been welcome, and death desirable as a passage to eternal life; but it's *Thou fool*; had it been *this year*, or *this month*, nay, had it been *this week*, the man might have been fore-warned and fore-armed, but it is, *this night thy soul shall be required of thee*; Had it been this night *thy riches* shall be required of thee, how harsh would it have sounded in his ears who had no other God but his gold; who like a Mole lived in the earth as his element! O how hard would it be to part this covetous muck-worm, and his Mammon of unrighteousnesse; but it is not thy silver, *but thy soul shall be required of thee*. Had it been, This night *thy relations* shall be required of thee, thy wife and children, and all thy kindred shall be required of thee, what heavy tydings would [illegible] have been to his heart, that had no kindred in heaven; with what wringing of hands, and watering of cheeks, and sighs and sobs would such news have been entertained; many an eye would a tender husband

and

and father have cast upon his loving wife and lovely babes; and O how would his eye have affected his heart with grief and sorrow, to consider that these thriving hopeful plants must be removed into another soil, that this near conjugal knot must be untied, and he and his dear relations, who had so often, and so much rejoyced together, so suddenly be separated and that for ever! but it is not thy *wife* that is one flesh with thee, but thy *Spouse* that is a *spirit* within thee; *Thy soul shall be required of thee.* Had it been, This night *all the means of grace* shall be required of thee, it had been worse then the loss of a limb to him that had any spiritual life: The Ordinances of God to a soul, are as the Sun to the world, without which (notwithstanding all his earthly delights) it would be but a place of darkness, and of the *shadow of death*, *Matth.*4.16. but it is thy soul; the former might have spoken the mans condition very *dangerous*, but this speaks it altogether *desperate*; *Thou fool, this night thy soul shall be required of thee.* The former, although sad, are yet nothing to this, not so much as the noise of a Pod-gun to the noise of a Cannon. This is the great Ordnance which includes, and yet drowns those smaller peices.

Amb. ubi. p.69.

Couldst thou, saith one, upon the fore-sighted Text, purchase a Monopoly of all the world, hadst thou the Gold of the West, the Treasures of the East, the Spices of the South, the Pearls of the North; all is nothing to this incarnate Angel, this invaluable soul. O wretched Worldling, what hast thou done, thus to undo thy Soul! Was it a wedge of gold, an heap of earth, an hoard of silver, to which thou trustest? see they are gone, and *thy soul is required.* Alas poor soul whither must it go? *to Heaven?* No, there is another place for wandering sinners; *Go ye into everlasting fire, prepared for the Devil and his Angels*: thither must it go with heavinesse of heart, into a Kingdom of darkness, a lake of fire, a prison of horrible confusion, and terrible tortures.

Reader, if thou art not new-born, put this case to thy self, and ask thy soul what it will do in such an hour, when the

the Grave shall owne with an *Habeas Corpus* for thy body, and the Devil with an *Habeas Animam* for the soul, when thy soul shall leave this dwelling of thy body, and pas naked of all its comforts into a far Country, where Devils and Damned Spirits are the *Inhabitants*, where shreeching, yelling and howling is the *language*, where fire and brimstone the *meat*, and a cup of pure wrath without the least mixture is the *drink*, where weeping and wailing is their *cheer*, where a killing death is all their *life*. Assure thy self if thou dieſt unsanctified, thou wilt finde far more, and worse then all this.

Bern. med tat.

O my soul, saith Bernard, *what a terrible day shall that be, when thou shalt leave this Mansion, and enter into an unknown region? who can deliver thee from those ravenous Lyons? who shall defend thee from those hellish monsters?*

Now thou most unworthily undervalueſt thy precious soul, little caring what flaws by sin thou canſt get in this Diamond; like the cock on the dunghil, thou knowest not the worth of this Jewel, but preferreſt thy Barley-corns before it. I have read that there was a time when the Romans wore Jewels on their shoes; thou doſt worse, thou trampleſt this matchleſs Jewel under thy feet; whilſt thy *dying body* is cloathed and pampered, thy *everlasting soul* is naked and starved. Some write of *Herod* (I suppoſe because of that Infant-massacre) *It was better be his swine then his Son*; for when his Superſtition hindred him from eating his Hogs, his Ambition helpt him to kill his Child. I say, it were better to be thy Beast then thy Soul; thou canſt every morning and evening whatever happen, take care that thy beasts be watered and foddered, and many times in the day look abroad after them, to see what they ail, and accordingly take order for their supply; and yet O man, or rather O Brute, that canſt let thy soul go a whole day, and never feed it with the ſet meals of prayer, Scripture and meditation, yea, and in an whole day (nay, it may be an whole week) not ask thy soul in good earneſt how it doth, what it wanteth, what ſins it hath to be mortified,

and what grace it hath to be bestowed or increased, what spiritual necessities to be supplied.

Reader, is it not so? let Conscience speak; and canst thou read these lines without blushing and heart-breaking, that thou shouldst spend more time and strength upon thy beasts then upon that soul, which (such it self) is more worth then a world? *Matth.* 16. 26. which is created capable of such an high work, as pleasing, glorifying, and enjoying God, and of such an happy reward as the immediate and eternal fruition of, and communion with his infinite Majesty in Heaven! Well, this soul thus despised, when lost, though then too late, will be esteemed. Hell will read thee such a Lecture of thy souls worth, that it will make thee understand it, and beleive it whether thou wilt or no, and then thou shalt have time enough (in that eternity in which thy soul shall be lost) to bewail thy self for thy desperate madness, in gratifying thy brutish lust, and thus basely neglecting thy soul, that heaven-born spirit.

Sixthly, The Sinner at death loseth the blessed God.

Thou shalt by death lose the infinitely blessed God: This is the loss of losses, the misery of miseries, the very hell of hell, such a loss as there was never the like before, nor ever shall be again after it, such a loss as no tongue can express, as no heart can conceive, yet such a loss as thou shalt know fully, when experimentally. The four first losses might have been born with comfort and delight by the person that had but gained this good, and the fifth could not have been without this. The eternal death of the soul consisteth in its farthest separation from that God whose favour is far better then life. This is the lowest round in that ladder, by which thou shalt descend into the bottomless pit. This is the foot of this black bloody account, the head of that arrow which pierceth the heart of the damned.

Vines on Jam. 4. 8 p. 23

This is the worst effect and fruit of sin, that it is privative of our union with, and fruition of God. *Depart from me*, is as terrible a word, as Everlasting fire: Ah whither

ther do they go, that go from him? when he alone hath the power of eternal life: how dismal, how dark must that Dungeon be, where this *Sun* will not shine in the least degree, with the light of his countenance; well may it be called *blackness of darkness for ever*, Jude 13. the Hell of the Hypocrites, which will be hottest of all, is set out by this, *Job* 13. 16. *the Hypocrite shall not come before God.* Couldst thou have all the mercies that the World can give, yet in this want of God thou wouldst be compleatly miserable. Ten thousand words cannot speak a soul more unhappy then those two words, *Without God*, Ephes. 2. 12. Thou mayest be without riches, without friends, without health, without liberty, and, without all outward blessings, and yet blessed: but if *without God*, thou art cursed with a curse. When God would couch all arguments in one to perswade to duty, this is instead of all. *Obey my voice, and I will be your God*, *Jer.* 7. 23. when he would dissuade and drive them from iniquity, this is the stinging whip, *Be instructed, O* Jeruſalem, *lest my soul depart from thee*, Jer. 6. 8. When he would strike *Israel* dead with a blow, this is it: *Woe unto them when I depart from them*, Hos. 9. 12. How sad a saying is that of *Saul*, *I am sore distressed!* (and well he might) *the* Philistines *are upon me, and God is departed from me*, 1 *Sam.* 28. 15.

Sicut Sole recedente succedunt densa tenebræ: sic deo recedente succedit horribilis maledictio. Parzus in 1 Hos.

If a partial Eclipse of the Sun cause such a drooping in the whole Creation; what will a total Eclipse of this Sun cause? how mournfully doth *Micah* bemoan the loss of his Dunghil deity *Ye have taken away my Gods, and what have I more? and what is this ye say unto me, what aileth thee?* Judg. 18. 24. surely the damned, as they will have infinitely more cause, so they will with more horror and anguish bewail the loss of the true God; though all thee tears in Hell are not sufficient to bewail the loss of this heaven. If the body from which the soul is parted be such a deformed sad spectacle, what shall the condition of that soul be, from which God is parted for ever?

How unable are the children of God to bear the absence of

of God in this life, though it be but in part, and for a ſhort time; take *Heman*, Pſa. 88. 14, 15. *Lord, why caſtſt thou off my ſoul? why hideſt thou thy face from me? I am afflicted, and ready to dye, while I ſuffer thy terrors, I am diſtracted.* Obſerve the good man is at deaths door, and no wonder, when as to his apprehenſion the life of his ſoul had left him; for though no man can ſee thee *eſſential face* of God, and live; yet no Saint can live unleſs he ſee the *providential face of God*; Conſider *Job*, a man of courage, one that had entered the liſt againſt Satan, and foiled him. The *Sabeans* and *Caldeans* were too hard for his Servants, and captivated his Cattel, but *Job* was too hard for them, he conquered them; the wind that blew down the houſe on his Children, could not blow down the tower of his confidence, his hold on Chriſt; yet when this valiant Warriour comes to encounter with the withdrawings of God, how exceedingly is his courage withdrawn, *Job* 13. 24. *Wherefore hideſt thou thy face, and holdeſt me for thine enemy? Why Lord, are all the appearances from Heaven ſo black and lowring? Why is it that I ſee not the former ſmiles of thy face? O what is the cloud that hindereth the light of thy countenance from ſhining on us! what ſin is the miſt which is gathered about the true Sun, impeding my ſight of thee! Wherefore hideſt thou thy face and counteſt me for thine enemy!*

Behold our Lord Jeſus himſelf, that could bear the ſpiteful buffetings of ſome, the bloody ſcourgings of others, the ſcorn and deriſions of many, that could ſuffer the treaſon of one Apoſtle, the denial of another, and the unkindneſs of them all, without complaining; yet when the deity did but withdraw it ſelf for a time, that the humanity might ſuffer for our ſins, how mournfully doth he ſigh out that expreſſion, *My God, my God, why haſt thou forſaken me?* Mat. 27. 46. It was not his torturing from men, nor the terrours of Devils, not the preſence of all the powers of darkneſs that Chriſt complained ſo much of, as the abſence of God. *My God, my God, why haſt thou forſaken me!*

Now meditate O sinner, if the departure of God, though *partial* and *temporal*, were so terrible to his *Saints*, to his *Son*; how intolerable will the loss of God be to thee, when it shall be *total* and *eternal*! Do they mourn so bitterly when for a *small moment* he forsaketh them, though with great mercies he gathereth them, when in a *little wrath* he hides his face from them, though with *everlasting kindness* he hath mercy on them? *Isa.* 54. 7, 8.

How bitterly wilt thou complain, when he shall forsake thee to eternity, when he shall hide his face from thee for ever, and not bestow on thee the least mercy or smallest kindness! This will be a woe with a witness: *Suffering* may be the portion of *Saints*, but *separation* from God the punishment of *Devils*. As the face and comfortable presence of God is the greatest felicity of the saved; so the full withdrawings or absence of God will be the greatest misery of the damned.

Summa mors animæ est alienatio à vita Dei in æternitate supplicii. Aug. de civit. Dei. l. 6.

Now thou doest not value the enjoyment of God, thou thinkest often that he is too near thee; the coming of God to thee is as to the Devils, a *torment*, *Mat.* 8. 29. If he draw nigh to thee sometime in a Sermon, in a private Instruction, in a motion of his spirit, or in a conviction of thy conscience, thou wishest him farther off with his precise law, that thou mightest have more liberty for thy fleshly lusts: The voice of thine hellish heart unto God, is, *Depart from me, I desire not the knowledge of thy ways*, Job 21. 14. Well, thy petition shall be granted to thy destruction, and God will take thee at thy word, and give thee thy wish to thy woe, when thy doom shall be to *depart from him*, Luk. 13. 27. *Mat.* 25. 41. and then thou shalt know the incomparable worth of him; thy understanding shall be cleared, though not changed, that thy knowledge may increase thy sorrow: Thou art now wilfully ignorant of him and his Will, (some never look up to the Sun, but in an Eclipse) but then thou shalt know so much of him to grind thee with tormenting grief for thy loss of him.

As a Prisoner through the Grates may see the costly apparel, the precious liberty, the pleasant

and

and plentiful provision which others enjoy, whilst he is pined with hunger, nakedness, cold, and bondage; So thou shalt see bread enough in the Fathers house, and the children sitting round about his Table, eating, and feasting in the Kingdom of Heaven, while thou art perishing with hunger: Thou shalt see those Rivers of pleasures, wherein the godly bath their souls, those soul ravishing delights which they enjoy in God, the fountain of all good, whilest thou art sentenced to an eternal separation from him.

CHAP. VII.

The positive part of a sinners misery at death.

NOw tell me whether the sinful wretch be not a loser by death, when he shall lose all his *wealth*, *friends*, and *opportunities* of *grace*, the company of all the *Saints*, all his false *hopes* of Heaven, his precious *soul*, and the ever blessed *God*; and tell me whether sin, how sweet soever it be in the *commission*, will not be bitter in the conclusion; whether in such an hour, the Devil will not pay thee thy full wages for all thy wicked works; whether it be worth the while to continue in thine unregenerate estate, though thou couldst gain never so much, when it will certainly end in such inestimable loss. In a word, answer me whether the greatest pleasure thou canst gain for thy self, the greatest addition thou canst gain to thy estate, by a sinful irreligious life, can countervail the everlasting loss of God and thy soul?

But this is not all, (sinner) I have not done with thee yet; I have told thee a little of thy loss; for the whole

of it, no tongue can tell, no pen can write; I will now tell thee thy gain by death, and then do thou cast up thy accompt, and tell me whether thy *wickedness will not end in woe.*

1 Sin well ripened.

First, *By death thou shalt gain a cursed ripeness, perfection of sin*, (if it may be called *perfection*,) Upon earth the most notorious sinner is a Lyon chained up, and kept in; but in Hell he will be let loose, and then his ravenous nature, and cruel disposition will appear to purpose.

Gurnal's Armour. Part. 1. p. 257.

Thou yet standest in a soil (saith that accurate Writer) *not so proper for the ripening of sin, which will not come to its fulness, till transplanted unto Hell. Thou who art here so maidenly and modest, as to blush at some sins out of shame, and forbear the actings of others out of fear, when there thou shalt see thy case as desperate as the Devil doth his; there thou wilt spit out thy blasphemies with which thy nature is stuft, with the same malice that he doth.*

The vilest man in this World is like a *Swine* in a fair Meadow; but in the other World, there will be the wallowing in the mire. Thy heart now is like the Sea, which cannot rest, but is ever casting up mire and dirt of sin, fosming out thy own shame, yet still it is shut up with bars and doors of restraining grace; *hitherto shalt thou come, and no further; and here shall thy proud Waves be stayed*; but then the doors will be opened, the banks broken down, and the floodgates taken up; and O what a deluge, what an overflow of sin will be there!

Here if God should not put a bridle into the mouth of these unruly beasts, and hold them in, there would be no living for a Saint among them; but then when the good shall be parted from them, the reins shall be laid (in some respect) on their own necks, and then they will run to the same excess of riot and sin with the very Devils.

All

All the weeping in hell will not wash thee a whit the cleaner, and all the fire there will not consume the least of thy dross. *He that is filthy at death, will be filthy still, and he that is unjust then, shall be unjust for ever.* Rev. 22. 11.

Voluntas moventis confirmatur in eo statu in quo moritur. Acrem omnium turpitudinum.

Hell may fitly be called *Pompeys* theatre (the glory of old Rome) *a stye of filthiness.* Every bottle of wickedness will be there filled with those bitter waters; thou that now makest a match with mischief, shalt then have thy belly full. Here sin is thy sin and defilement; but there it will be thy hell, thy punishment, Here thou sportest with it, but there thou shalt smart for it; now it is thy pleasure, but then it will be thine everlasting pain.

Sin is ugly to a Saint on earth, notwithstanding all her gaudy attire, and painted face; but O what a deformed monster she will be in hell, when she shall be stript of all her ornaments of pleasure and profit, and when all her paint shall be washt off with Rivers of brimstone. *I thus preach, and thus think,* (saith *Chrysostome*) *that it is more bitter to sin against Christ, then to suffer the torments of Hell.* And holy *Anselm* saith, *that if the evil of sin were proffered to him, and the torments of hell, he had rather choose hell then sin.* Thus odious sin is to a godly man in this world; and surely it will not be amiable to a wicked man in the other world; but they who now *glory in their shame*, will then be *ashamed of their glory*, and find their lusts more burthensome to them (how lightly soever now they go with them) then ever Prisoners did their chains and fetters.

If thy soul be so unhealthy in so pure an air as this (comparatively) is among the Saints of God; how diseased will it be in that misty Region of darkness, in that Pest-house, among Devils and infectious spirits?

Secondly.

2. *Thou shalt gain by death a fulness of sorrow*; when thy sins come to their highest degree, then will thy sorrows likewise, both in regard of intention and duration.

Their suffering full.

1. In regard of *intention*; and how great this will be, I am not able to tell thee. When one was desired to paint the Spanish Inquisition, he took a Table and *besmeared it with blood* implying the torments were so cruel and bloodie, that his pencil

In intention.

pencil could not delineate them. Sure I am *Phalleris* Bull, Low-countrey Wracks, and all out-landish tortures whatsoever, are but plays and bug-bears to the sufferings of the damned: There are no sorrows like to their sorrows, wherewith the Lord afflicteth them in the day of his fierce wrath; If the wrath of God *be kindled but a little*, and a spark thereof light into the conscience of a Saint, what a work doth it make? *There is no rest in his flesh, nor quiet in his bones; when the arrows of the Almighty stick within him, the poison thereof soon drinks up his spirits*, *Psal.* 38. 3. *Job* 6. 4. what will their condition then be, against whom God shall stir up all his wrath, *Psal.* 78. 39. Hell is said to be *prepared for the Devil and his Angels*, *Mat.* 25. 41. As if the Almighty and infinite God had sate down and studied the most exquisite torments that could be, to inflict on them,

Vnum guttula malæ conscientiæ totum mare mundani gaudii absorbet. Lu.

As when he would glorifie the riches of his mercy, on them that love him and keep his commands, he provideth fulness of joy, and greater pleasures then the heart of man can possibly conceive. So when he would glorifie his Justice, in the highest degree on them that hate him, and wilfully break his Laws, he prepareth fulness of sorrow, and greater pain then any, yea, then all the men in the world can possibly comprehend. A melancholly man may fancy (saith one) vast and terrible fears, fire, sword, tempests, wracks, furnaces, scalding lead, boyling pitch, running bel-mettal, and being kept alive in all these, to feel their torment; but these come far short of the wrath of God.

Dr. *Reynolds* on Hos. 14. p. 23. Serm 1.

For 1. there are bounds set to the hurting power of the creature; the fire can burn, but it cannot drown; the serpent can sting, but not tear in pieces.

2. the fears of the heart are bounded, within those narrow apprehensions which it self can frame of the hurts which may be done. But the wrath of God proceeds from an infinite Justice, and is executed by an Omnipotent and unbounded power, comprising all the terrour of all the creatures (as the Sun doth all other light) eminently and excessively in it, to burn

burns, and drowns, and tears, and stings, and can make nature feel much more then reason is able to comprehend.

A wounded spirit who can bear? Prov. 18. 14. The wise man gives a *challenge* to the whole Creation, to finde out a person that is strong enough to undergo such a burden, and certainly none ever dared to accept the *challenge*. How intolerable hath such a weight been to them that are Lyons for strength and courage? This caused *Davids* broken bones and watered couch, This made *Heman* at his wits end, *Psal.* 88. 15. This made *Spira*, that seven years monument of Gods Justice (as Mr. *Shepheard* calls him) to roar so horribly out of anguish of spirit. This made *Daniel* chuse rather to be cast to the cruel Lyons, then to carry about with him such a ravenous Lion in his conscience. This made some of the Martyrs to feel a very hell in their consciences after their Recantation; no wolf in the breast, no worm in the bowels, no frenzie so outragious as a gnawing corroding conscience. *In his sincere Convert.*

If the *wrath of a King be as the roaring of a Lion*; O what is the wrath of God! and if his wrath be so terrible in this World, where there is ever some mixture of mercy with it, what will it be in the other World, when the soul shall have a cup of *pure wrath* to drink, when God shall shew the unconceivableness of his strength, in tormenting the creature, and preserving it to feel those torments? (*Who knoweth the power of his anger? Psal.* 90. 11.) *There will be tribulation and anguish, indignation and wrath on the soul of every man that doth evil, Rom.* 2. 8, 9. There is fire to burn, and brimstone to choak, *Matth.* 12. 40. and chains to bind, and serpents to sting, and worms to gnaw, *Mar.* 9. 44. *Jude* 12. and darkness to affright; there is variety, universality, and extremity of torments. *Prima mors animam nolentem pellit, à corpore: Secunda nolentem retinet in corpore.* Aug. de civit. dei lib. 21. cap 4

Augustine admires it, and saith, that for vehemency of heat it exceeds our fire, as much as ours doth fire painted on the wall. But the sufferings of thy soul, will be the soul of thy sufferings; the worm that never dieth, will be the killing death; when thou shalt remember all thy former sinful pleasures, of which nothing remaineth but thy present shame *Aug. ibid. l.* 12. *cap.* 13.

shame and pain; when thou shalt reflect upon the former offers thou hast had, of all the dainties which others feed on in heaven, and despair now of ever obtaining the least crumb that falleth from the Masters Table; when thou shalt foresee the great and terrible day of the Lord Jesus, the reuniting of thy body to thy soul, the easeless and endless torments which soul and body must endure together; thy sins past will horribly perplex thee, thy present shame will lamentably confound thee, thy future tortures will unspeakably affright thee.

Memoria præteritorum sensus præsentium & metus futurorum, are the the whole of souls torments.

O it will be a fearful thing to fall into the hands of the living God, Heb. 12. *ult.* One touch of it made *a man at arms* to cry out sadly, *Have pity upon me my friends, have pity upon me, for the hand of God hath touched me, Job* 19.21. One blow of it broke the backs of the Angels, *Jude* 6. Alas sinner, what wilt thou do under the whole wait of it? how will thy heart endure, or thy hands be strong, in this day that the Lord shall thus deal with thee? *the Lord hath spoken it, and he will do it*, Ezek. 22.14.

Credo quid de inferis statur falsa ex[illegible], said Cato to Cesar.

Now thou canst hear, and read, and talk of hell, and be no more troubled, then Physicians are at the many diseases which affect their Patients; nay, it may be thou dost jear, when thou shouldst fear; like *Leviathan*, *laugh at the shaking of the spear*; if a Minister come to thee as *Lot* to his Sons in-law, and warn thee to leave the *Sodom* of thy sinful, sensual life, and tell thee that otherwise the Lord will destroy thee, that fire and brimstone will be thy portion; he seemeth to thee (as *Lot* to them, *Gen.* 19.14.) *as one that mocketh*, thou thinkest that he is in jest, but they feel what they would not fear; now they are *suffering the vengeance of eternal fire, Jude* 7. and so wilt thou, if God prevent not by renewing thy heart, and reforming thy life. And though now thou art so senseless that the seat thou sittest in, and the pillar thou leanest on, are as much affected with the threatnings and denunciation of the Judgments of God as thou art, yet then thou wilt be sensible enough; and thine eyes so dry now, will weep enough when they come to that place where is nothing but *weeping, and wailing, and gnashing of teeth*

teeth, *Matth.* 24.51. As the love of God is a known unknown love, *Ephes.* 3.18,19. none know it fully, but they that enjoy it in glory; so *the anger of God is a known unknown anger*, *Psal.*90.11. none can know it perfectly, but they that shall feel it eternally.

2. It will be full in regard of *duration*; all thy sad losses, and all thy sorrowful gains will be *for ever*; there was nothing else wanting to make thee compleatly miserable, but the everlasting duration of them, and loe here it is; the positive part of thy punishment will be permanent; there *the worm dieth not, and the fire is not quenched*, *Mark* 9. 44. and the privative part also shall be perpetual, *thou shalt suffer everlasting perdition from the presence of the Lord*, 2. *Thes.* 1.9. Their sufferings full in duration.

Whatsoever relateth to the torments of the Carnal is Eternal; God who damneth them is Eternal 1 *Tim.* 1. 17. *Now to the King Eternal, immortal, the onely wise God*, &c. The fire which tormenteth them is *Eternal*, Jude.ver.7 *suffering the vengeance of the Eternal fire*, the *chains* which bind them, the *worm* which gnaws them, the *judgement* given against them, are all eternal, *Jude ver.* 7. *Heb.* 6. 2. Thou sinnest in thy eternity, and God will make thee suffer in his eternity.

Thou sinnest against an infinite God, and therefore thy punishment must be infinite; which because it cannot be, in regard of *intention*, (thy back being not strong enough to bear an infinite stroak) therefore it must be in *duration*; Infinite power cannot inflict greater or longer pains than infinite Justice doth call for. The debt thou owest to the righteousness of God will be ever paying, and never paid, and therefore thou shalt not escape out of that Prison, till *thou hast paid the uttermost farthing*, *Matth*, 5. 23.

The command of *Caius Caligula* to the Executioner (after he had condemned a malefactor) was, *so to strike, that they might feel themselves dying, and endure the paines of an enduring death*. Such will be the everlasting death of the damned; they will be ever, ever dying, and never dead; they shall seek death, but not find it, follow after it, but it will flee from them, *Rev.* 9. 6. *Ita feri, ut se mori sentiat.* Suet.

Nondum tecum redii in gratiam.

The ſame Author reporteth of one that requeſted of *Tiberius Ceſar* death rather than long impriſonment, how he was anſwered by the Emperour; you and I are not yet friends. The truth is, the puniſhment there muſt needs be long, yea eternal, becauſe God and the ſinner ſhall never be friends: In this life God treateth with the ſoul by his Embaſſadours upon terms of peace; nay, he *beſeecheth the ſinner to be reconciled*, 2 *Cor.* 5. 21. the carnal man ſtill continueth in his enmity againſt God, *walking contrary to him*, and fighting againſt him; God continueth many a day, to ſome many a years offering peace, deſiring there may be a league made; onely it muſt be offenſive and defenſive; it muſt be an holy peace and league againſt the Devil, the world, and the fleſh; upon this the ſinner breaks off, he will not be an enemy to his old curſed friends: now at death this Treaty dieth, and the breach then continuing it is irrecoverable for ever. Then the King of Kings cauſeth his terrours to ſet themſelves *in array* againſt the ſinner, and proclaimeth open and eternal war.

Reader, for thy ſouls ſake let me beſeech thee to ponder this but one half quarter of an hour every morning, that the pain which ſin bringeth will be *eternal*. O how may it take off the edge of thy love to thy moſt pleaſing luſts! Endleſs miſery muſt needs be eaſeleſſe; no condition ſo *intolerable* as a miſerable condition that is *unalterable*. Its a comfort to a woman in Travel, in the midſt of her ſharp throws and bitter pangs, to think theſe will have an *end*; the hope of that doth much help her to hold out; but wo and alaſs they whoſe *end is damnation*, ſhall have damnation which hath no end.

It doth much ſupport the Saints under the anger of God, that though it be *ſharp*, it will be but *ſhort*, *his anger endureth but for a moment*, *Pſal.* 30. 5. but then will not the heart of the ſinner be rent in peices with rage and deſpair, to know that the *wrath of God muſt abide on him*? *John* 3. *ult.*

The Egyptians three dayes darkneſs was eſteemed a ſore plague, but what will thy puniſhment (O ſinner) be,

Whea

when thou ſhalt ſuffer utter darkneſs, *blackneſs of darkneſs*, Jude *v.* 12. Ah wounding word, *ever*, *ever*; the moſt cutting word in compariſon of this is healing; the bitterest word, in reſpect of this, it ſweet; Deſpair will be the cutting off of all hope, to have hope the Anchor of the ſoul *cut* off, will be the deepeſt *cut* in the World; then the Veſſel of thy ſoul will be liable to all ſtorms and tempeſts imaginable.

Suppoſe that one of thy hands were to continue burning in one of our fires, as many milions of years as there hath been minutes ſince the creation, couldeſt thou undergo it with any patience? what thinkeſt thou of it? Alas! this were a mercy, a Heaven to the miſery of men in Hell: what wilt thou do when thy whole man *ſhall ſuffer the vengeance of eternal fire?* Jude 7. *Who can dwell with the devouring fire? who can dwell with everlaſting burning?* Iſa. 33. 14.

It is ſtoried of one *Roger* Biſhop of *Salisbury*, that being in Priſon extreamly tortured, *live he would not*, *and dye he could not*: truely ſuch will the caſe be of rebellious ones; they ſhall long for death, but it will not come; and dig for it more then for hid treaſures. O how would they rejoyce and be glad, if they could find a grave! but a being muſt be given to them that are in miſery, and life to the bitter in ſoul; It is called *death* indeed, becauſe life is neither deſired there, nor can it properly be ſaid to be enjoyed, it is a living death, or a dying life, ſuch a death as ſhall never taſt of life, and ſuch a life as ſhall never taſt of death. After the murderer of his ſoul hath continued in that lake of fire, as many thouſand years as there are fiſh in the mighty Ocean, and as there are creatures great and ſmall upon the whole earth, and as there are ſtars in the heavens; and after this as many millions of ages as there are hours in all the forementioned time, yet after all this his torment will not be one moment nearer to an end. *O Eternity*, *Eternity*, *Eternity*, what art thou? to what ſhall I liken thee, or with what compariſon ſhall I compare thee? *Thou art like a vaſt Ocean which hath no banks*, *like an outragious fire*

which knoweth no bounds, like the grave that is never satisfied, like the barren womb that never saith, It is enough; in respect of God thou art like Melchisedec, *without Father, without Mother, having neither beginning of days, nor end of life. In respect of the good, like a day which had a morning, but shall never have an evening; in respect of the bad, like a night which had an evening, but shall never have a morning. In thee it is that the justice and severity of God, the sinfulness and malignity of sin, the deceitfulness and vanity of the World, the madness and desperate folly of sinners will sufficiently be demonstrated. In time men are whipped, but in thee it is that they are executed. In thee it is that men must suffer long, for all their abuse of the long-suffering of God. In thee it is that the swearer shall have enough of wounds, and oaths, and blasphemies, when he shall have Devils wounding his soul with their fiery darts, and when he shall blaspheme the Name of God through extremity of torments. In thee it is that the Adulterer will have enough of lust and lasciviousness, when he shall imbrace deformed Devils, and lye down in a bed of fire (instead of feathers) surrounded with curtains of frightful fiends. In thee it is that the drunkard will have enough of his cups, when a cup of the pure wrath of an infinitely incensed God, shall be presented to him, and he forced to drink it all up, though then be eternity to the bottom. In thee it is that the Sabbath-breaker shall have enough of disturbing Gods rest, when he shall be tormented and have no rest day nor night for ever and ever,* Rev. 14. 16. *In thee it is that the Atheist in his Family shall have enough of his prayerlessness and regardlessness of God, when he shall be ever, ever praying with his whole heart for a drop of water to cool his tongue, and God shall never, never shew the least regard towards him. In thee it is that the Hypocrite will have enough of putting off God with a painted holiness, when he shall find a real Hell. In thee, lastly, it is that the covetous worldling, that like* Corah *is swallowed up of earth alive, and yet hath never enough, shall have fire enough, pain enough, and wrath enough in Hell.*

Consi-

Conſider this ye that forget God, leſt he tear you in peices, when there is none to deliver you, Pſa. 50. 22. Good God! whether is man fallen? what deſperate hardneſs hath ſeiſed on his heart, that he ſhould be every moment liable to ſuch a boundleſs, bottomleſs ſea of ſcalding wrath, and yet as inſenſible of it, as if it did no whit concern him; *Ah did but the ſeduced world beleive thy word, they would mind other works then now they do.*

Gehenna nihil gravius ſed ejus metu nihil utilius, Chryſoſt.

But *Reader*, what is thy judgement? is not the mirth of every ſinner that maketh a mock of ſin worſe then madneſs? Should not the ſting in ſins tail deter thee more then the falſe beauty of its face allure thee? Shalt thou look henceforward upon the moſt delightful ſin as any better then *Claudius* did muſhrome, *pleaſant*, and *poiſon*: Well, whoever thou art that readeſt this Uſe, be confident all this, and ten thouſand times more is thy birth-right; thou art by nature an heir to this eſtate, that lieth in the vally of *Hinnom*; All this is the wages due to thee for thy ſervice to ſin; ſin payeth all that die its ſervants in ſuch black money; and ſhouldſt thou go out of this world before thou art new-born, thou ſhalt ascertainly find and feel more then all this in the other world, as there is a God in Heaven, and as thou art a living creature on earth. The God of truth hath ſpoken it, and who ſhall diſ-annul it? *Mat.* 18. 3. *and* 5. 10. *John* 3. 3. though thou art not actually under it, yet thou art every moment liable to it; this cloud of blood hangs night and day over thy head, and thou knoweſt not how ſoon it may break and ſhowre down upon thee. The decree and ſentence is already paſſed in heaven, that thou who turneſt not in time, ſhalt burn to eternity; and thou canſt not tel how ſoon God may ſeal the warrant for thy execution.

Bellarmine is of opinion, that one glimpſe of Hell-fire were enough to make a man turn, not onely Chriſtian, but Monk, and to live after the ſtricteſt order. *Drexelius* tells us of a young man given to his luſt, that he could not endure to lie awake in the dark; and on a time being ſick he could not ſleep all night; and then he had theſe thoughts, What!

is it so tedious to lye awake one night? to lie a few hours in the dark; what is it then to lye in everlasting chains of darkness? I am here in my house, on a soft bed, kept from sleep one night; O to lye in flames, and in darkness everlasting, how dreadful will that be? this was the means of his conversion.

O that Reader, what I have written, might work such an effect upon thy soul; how abundantly should I be satisfied for all my pains, how heartily should I bless that God, who by his providence called me to this task? Shall I entreat thee (as thou hast the least spark of true love to thy dying body, to thy immortal soul, to thine eternal peace) to break off thy sins by repentance, and flie all ungodliness as hell; for dost thou not perceive out of the Word of the living and true God, that though thy lust may be sweet in the act, yet her end is as bitter as *worm-wood, sharp as a two-edged Sword, her feet go down to death, her steps take hold of Hell*, Prov. 5. 4, 5.

And in order hereunto, I desire thee to observe faithfully those directions I shall give thee in the third Use; for I would not onely open the sore and shew its danger, but also by the help of the Physician of souls, prepare a plaister; the Lord enable thee to apply it for thy cure,

Drexel. Eter. 3. Consid.

Take a man that is most addicted to his pleasures, and bring him to the mouth of a furnace red hot, and flaming, and ask him, How much pleasure wouldst thou take to continue burning in this furnace for one day? he would answer undoubtedly, *I would not be tormented in it one day, to gain the whole world, and all the pleasures of it*; ask him a second time, what reward would you take to endure this this fire half a day? propound what reward you will, there is nothing so precious which he would buy at so dear a rate as those torments; and yet how comes it to pass O God, that for a little gain, and that vile; for a little honour, and that fugitive; for a little pleasure, and that fading, men so little regard Hell-fire which is eternall

By

By this time I hope it is day in thine Underſtanding, and thou ſeeſt clearly that there is a difference between the death of the Righteous and the Wicked; that as the ſame perfume, which is mortal to the ravenous Vulture, is refreſhing to the true Dove; that as the ſame hero which cureth men ſtung with Serpents, killeth beaſts; So the ſame mortal diſeaſe which cureth the godly of all their ſpiritual and bodily diſtempers, killeth the wicked; *they are killed with death*, Rev. 6.

Heavineſs to a Saint may endure for the night of this life, but joy will come in the morning of death; whereas the freſheſt ſtreams of ſinful delights, will end in a ſalt ſea of ſorrows and tears. The moſt proſperous ſinner is but like a Theif that goeth through a pleaſant Meadow to the Gallows.

Chap. VIII.

A ſecond Uſe of Tryal, with Motives to enforce it.

I Come now to a ſecond Uſe, and that will be by way of *Examination*.

If it be ſo, that they who have Chriſt for their life ſhall have gain by their death; then *Examine whether you are one of them, to whom to dye will be gain.* Like a Merchant, caſt up the accounts between God and thy ſoul, and ſee how much thou art worth for another World. It is good Husbandry to know the ſtate of thy flock, *Prov.* 27. 23. but there is a greater neceſſity of knowing the ſtate of thy ſoul, of communing *with thy own heart*, Pſal. 4. 5. Many a man may ſay of himſelf, as the *Epigrammatiſt* of his un-neighbourly neighbour, *In urbe tota nemo tam prope tam procul q; nobis.*

nobis. Is it not a thousand pities to live known to others, and to die unknown to thy self? To speak so much, and so often to others, and yet in the many years that thou hast lived, never to have spent one hour in serious discourse with thy self about thine eternal condition, what shall become of thee for ever?

Friend, it may be thou hast been very solicitous to know what shall befal thee whilst thou livest; is there not more cause for thee to be inquisitive what shall befall thee when thou diest? I think it concerneth thee to be faithful and diligent about this work of examining thy soul, whether Jesus Christ be thy life, when all thy happiness hangs on this hinge, even thine estate for eternity: Trivial matters may be passed over sleightly, but things of weight must be minded seriously.

Reader, hadst thou ever a matter of greater or equal concernment to thine unchangeable and eternal estate? Are not thy following thy trade, thy providing for thy family, thy eating, drinking, sleeping, and the most necessary things thou canst imagine about thy outward man, but Rattles and Babies, but Toys and Trifles in comparison of this?

Suppose the title I am speaking of, did but concern an estate in Land of one hundred pound *per annum*, which thou wert buying, wouldst thou not consult with this and that man, whether the Title were good or no? Wouldst thou think two or three days ill spent, in searching and advising, to prevent the couzenage of thee and thy children? And doth not thy Soul, thine eternal estate, deserve more care, more time, more pains, more consulting, searching and questioning, for fear of an everlasting miscarriage? Let thy Reason be judge; had not those wyers need to be strong, that have such a weight as thy eternal welfare hanging on them? should not that Anchor be cast sure, which is entrusted with a vessel so richly laden, as with thy Soul, that jewel of inestimable value more worth then a world? Can that foundation be too firmly laid, that hath such a building as eternity of happi-

piness

estate depending on it. Without question, those deeds and evidences (if ever any) had need to be unquestionable, that convey the *inheritance* which is *incorruptible, undefiled, reserved in heaven.*

And the rather shouldst thou try thy soul throughly, because shouldst thou content thy self with a counterfeit Title to heaven, (as most men and women amongst us do) by verue onely of some deeds which the devil and thy carnal heart have forged, and wouldst so dye, thou wouldst affrightfully be dealt with as a cheat, and cast into the prison of hell, and then thy condition will be most lamentable, because it will be irrecoverable.

If thou missest *at all* when thou diest, thou missest *for ever and for ever*: An error then can never be mended; there can be no second throw cast, no second Edition can come forth to correct the errors of the former; but the great work for which thou wert born not being done, thou art undone, to eternity; and then (as godly men befool themselves in this world, while they live, *Psal.* 73. 2. for their corruption, so) thou wilt befool thy self in the other world, when thou diest for thy presumption, *Jer.* 17. 11. that thou shouldst think the rotten props of a little profession of a few outward priviledges, and inward good meanings (as thou call'st them) could bear the weight of thy soul and thine endlesse state, that thou should build so sleighdly for a dwelling of perpetuity. *Set thy heart therefore to all the words that I speak unto thee, for it is not a vain thing, but it is for thy life, Deut.* 32. 46, 47.

Well friend, the great question which I shall put to thee, will be this; Canst thou say, *To thee to live is Christ*? thy gain by death dependeth on this, *Examine thy self throughly, prove thy self, whither thou art in the faith or no*, 2 *Cor.* 13. 5. The Eagle trieth her young ones by the Sun, whether they be of the right brood or no, as some affirm; do thou try thy self by this Sun of righteousnesse, by this life in Christ, by thine ingrafting into Christ. Ask thy soul whether it be acquainted with the *new birth*, the new Creation, the *Divine nature*, the renewing

τυγχάνειν *dwise* to pierce through and through because by piercing a thing is tryed what it is within, whether sound or no.

renewing in the spirit of thy mind, the sanctification of the spirit, the walking after the spirit, the Image of God, the writing of his Lams in thy heart, the Law of the spirit of life in Christ, effectual calling; Unless thou hast that one thing signified by all these things, thou hast nothing; then and not till then, thou hast croſt the line, ſhot the gulph, art ſafely landed in Chriſt, and haſt attained that which ever accompanieth ſalvation.

But because this ſelf-tryal, though it be a neceſſary duty, yet is a work of much difficulty; It is eaſier for a man to ſpeak to the ſtateliest King in the World, then to himſelf as he ought to ſpeak; and because naturally, mens ſores and corruptions make them ſo unwilling to be ſearched for fear of pain, I ſhall annex two or three quickening Motives to perſwade thee to this much neglected duty.

The first Motive.

Motives to perſwade to tryal of our our eſtates. 1. It's eaſie and ordinary, to mi's.

Conſider how eaſie and ordinary it is to be deceived, though it be in a work of ſuch infinite weight; now where the buſineſs is weighty, and the miſtake ordinary and eaſie, it requireth thee to ſearch throughly. It's one of the most ordinary and eaſie things in the World, for a Child of disobedience to live and dye aſleep in ſin, and never dream of Hell, till he come to awake in the other world in a bed of fire; thy deceitful heart will be night and day inclining thee to ſleep, and the Devil will be ſure to keep the Cradle rocking.

Alas! how very few are there that will be perſwaded to caſt up their ſpiritual accompts; but like men that we ſay are worſe then naught, loath the thoughts of looking into or ſumming up their eſtates; or like ſome Women, when they come to be old, turn the back ſide of their looking-glaſſes toward them, as unwilling to ſee their own wrinckles and deformity.

And of thoſe that do ſometimes examine themſelves,

How

how many are there that do it slightly and superficially, contenting themselves with false marks, quickly believing what they would have, even all to be well till they are sent to be undeceived in Hell?

Maud Mother to King *Henry* the second, being besieged in *Oxford*, she got away with white apparel in the Snow undiscovered. So do many Hypocrites with their profession of snow-like purity pass among men, *but God knows the heart.* *Camb. Brit.*

All is not gold that glisters, nor is all grace that makes a fair shew in the flesh; there is much counterfeit coyn in the World that goeth currant among men, as if it were as good as the best; so there is a great deal of counterfeit holiness in the world, a great deal of civility, of morality, of common grace, which is taken, (or rather mistaken) by men for true saving grace; much fancy is taken for faith, presumption for hope, self-love for Saint love, and worldly sighs for godly sorrow.

What can the Saint do, but as to the outward appearance, the sinner may do the same? as the Devil is Gods Ape, so is the self-deluding soul not seldom the Saints Ape.

Doth the Saint abstain from gross sins? so doth he whose Religion consisted so much in Negatives, *Luk.* 18. 11. Doth the Saint pray? so do the *Pharisees*, and make long prayers too, *Mat.* 23. 14. Do the Saints fast? *Nehem.* 1. 4. *Dan.* 9. So do they, *Mat.* 6. 16. *and* 9. 14. and it may be twice in one week, *Luk.* 18. 11. Do the Saints give almes? *Act.* 10. so do they, *Mat.* 6. 1, 2. Do the Saints confess sin, the sinner can do it in the very same words, 1 *Sam.* 15. 24. *Doth* Ephraim *repent?* Jer. 31. 18. so doth *Judas*, Mat. 27. 3. Doth *Abraham believe?* Rom. 4. so doth *Simon Magus*, Act. 8. 13. Doth *Hezekiah humble himself?* 2 Chron. 32. 26. so doth *Ahab*, and walk softly into the bargain, 1 *King.* 22. 15. Doth *the man after Gods own heart fulfil all Gods will?* Act. 13. 22. you shall hear that a *Jehu* shall do very much, and that by a Testimony from Gods own

mouth, 2 *King.* 10. 31. *Thou hast done well in executing that which was right in mine eyes, thou hast done unto the house of Ahab, according to all that was in mine heart*: What a great resemblance is there in all these outwardly? but a vast difference inwardly. The ungodly sometimes do attain to the outward actions, but never to the inward sanctified affections of the godly. As the Painter may paint fire, but he cannot paint heat, that is beyond his skill. Many titular Christians are like the *Onyx-stone*, of which Naturalists write, that it is clear and bright in the superficies, but dark and muddy at the center; men of civil conversation, but not of sanctified actions. Now all this calleth aloud to thee, to try thy self whether thou goest beyond them, that do all before-mentioned, and yet come short of Heaven.

Besides it is not seldom that a true Christian, for want of a prudent trial judgeth himself unsound; as the face of *Moses*, so his heart shines with grace, and he knoweth it not; Christ is in him, as he was with the two Disciples, and he (as they) is ignorant of it. Many Christians like *Hagar*, weep and mourn, that they must dye for thirst, when the water of life is by them, yea within them.

There is that maketh himself rich (full of peace and joy, from assurance of Gods favour and his salvation,) *yet hath nothing*; (not one jot of grace or true ground of joy) *there is that maketh himself poor*, (perswadeth himself to be in a most wretched estate) *and yet hath great riches*. Prov. 13. 7.) is highly in Gods favour; and hath great store of saving grace.

But most commonly the error is on the other side; how doth every swaggering, or at best, civilized sinner, presume that he is a Saint? how often hath he blear-eyed *Leah* lying by him all night, and he thinketh it is beautiful *Rachel*, till the light of the morning discover the contrary? how many have the Devil and the world lodging in their arms and embraces, and think it is Christ, the fairest of ten thousand, till upon examination it be found otherwise?

Reader,

Reader, take heed this be not thy case, that thou like Uriah carriest letters about thee, importing thy own execution, and yet thou not know of it; it is ordinary for men to think they are spiritually *rich, and increased with good, and to have need of nothing, and not to know that they are wretched and miserable, and poor, and blind and naked*, Rev. 3. 17. they cry like Agag, *Surely the bitterness of death is past*; *there is no fear of death, of wrath, of Hell, or damnation*, when they are liable every moment to be hewn in peices before the Lord, to be torn in peices by the roaring Lyon: O how many a precious Vessel (soul I mean) hath been split upon this rock of presumption! Doth it not therefore concern thee to be serious and faithful in searching thy heart, lest thou shouldst (as the most) deceive thy self about a business of such unspeakeable consequence?

The second Motive.

Consider the fewness of them that have Christ for their life, or that live this spiritual life; every one almost that liveth within the visible Church is ready to say, that Heaven is his inheritance, and he shall escape the wrath to come; when the Word of God, and the works of men do clearly and fully speak the contrary. The paucity of them that live in and to Christ.

The Devil hath his droves, *all the earth wondreth after the beast*, Rev. 17. 8. *The whole world lyeth in wickedness*, 1 Joh. 5. 19. *The Enemies of God cover the earth like Gras-hoppers for multitude*, Judg. 7. 12. *they fill the Countrey*, *when the Israelites are like two little flocks of Kids*, 1 Kings 20. 27. The good and the true shepherd calleth his flock *a little flock*, Luk. 12. 32. nay, *a little, little flock*, there being in the Original two diminutives to shew their fewness. When four, if not five Cities were destroyed, *one righteous Lot with his small family is delivered*, Gen. 19. 15. When an whole world is drowned, a few, that is, *eight souls are saved*, 1 Pet. 3. 20. Therefore the children of God are called

called a remnant. Mich. 7. 18. two or three yards remaining of forty or fifty, and compared to the gleanings after the vintage, Isa. 17. 6. one or two bunches may be left under some thick or utmost bough; but what are they to the many baskets full that were gathered before? The Saints are jewels; now how few are there of such pearls, in comparison of pebble, Mal. 3. 17. and strangers, Psal. 119. 19. how small is their number to natives, which are the worlds own, Job. 15. 19. The Church of Sardis hath a few names only that have not defiled their garments, Rev. 3. 4.

Some have divided the world into thirty parts, and have affirmed nineteen of those to be without Christ, (in whose name alone is salvation) and six of the remaining eleven to be Papists, which certainly are in no safe way to heaven, and five parts of thirty only to be Protestants, amongst whom they that read of their way of worship beyond the Seas, will find many of these to be but mungrel-Protestants; But (to wave this, and) to come to England, where it is generally by godly men believed, that God hath as numerous an issue of new born-children, as in any such quantity of ground in the world; and Reader, take the publick congregation thou dost joyn with in the solemn worship of the ever-blessed God upon his own day; and suppose one should come and sweep out of it in the first place, all notorious sinners, drunkards, swearers, adulterers, extortioners, liars, railers, scoffers at godliness, Sabbath-breakers, and the like; upon whom whosoever looketh with Scripture-Spectacles, may see the Devil's mark on their foreheads, hell written on them in great letters, they continuing impenitent; would not such a besom sweep away much dust, even a great part of the people of the Parish where thou livest: but suppose one should come in the second place, and purge out your civil and moral, yet unsanctified men and women; such I mean, as are fair and just in their carriage and dealings, you cannot say black is their eye; they pay to every man his due; these are good second-Table men and women, their Religion consisteth altogether in their righteousness towards men; they will not for a world wrong their neighbour of a farthing, but they

they make no conscience of robbing God of the great fear, chief love, choice delight, strong trust, which are due to his Majesty; they know not what it is to know him and his will, to acknowledge him by religious performances of prayer, reading, and the like in their Families and Closets, they can scarce tell you what God is, or what Christ is, or what the Lord Jesus hath suffered or purchased for sinners: As old as many of them are, they are more ignorant of the natures, offices, states of Christ, of regeneration, justification, and sanctification, than little children; and yet they are too old to learn; the Minister cannot perswade them to come to him, and be instructed by him in the principles of the Oracles of God; nay and they will not believe that ignorance is a damning sin, though God hath spoken so peremptorily, *That Christ shall come in flaming fire to render vengeance on them that know not God*, 2 *Thes.* 1. 8. and he hath told them expressly, *that men perish for want of knowledge*, *Hosea* 4. 6. *Prov.* 1. 22, 29.

Suppose, I say, one should purge out all these civil righteous, yet ignorant and irreligious persons, questionless he would purge out two parts of three of the remaining ill humours; how very many would that blind Captain Ignorance lead out of a Congregation?

But suppose one came in the third place, again, and take away them that are righteous in their dealings with men and seem religious in their duties towards God, that pray and hear, and read, and fast, and instruct their Families, and call upon God in secret, and yet are only so good to the eye of man, being like some fruit, fair in the outside, but rotten at coare, having self-ends and carnal principles in all they do, *Matth.* 23. and *Matth.* 6.

After three such sweepings, how few thinkest thou would be left in a Congregation, or in a Parish? If Christ should come with his whip of cords, and scourge all these out of his Temple (whom the Word of God clearly condemneth) would not Jesus be left almost quite alone as he was in *John* 8. 9?

Besides all those fore-mentioned; how many are there whose

Totus mundus est Arrianus. Hierom.

whose Religion consisteth meerly in opinions, or heresie or schisme, and separation from the people of God and publick worship, and from the good old way of faith and repentance, that mind neither Sabbath, nor Sacraments, nor Family duties, and trust for salvation to the light within them, even, *till they come to utter darkness.* 2 Pet. 2. 1, 2. Jude 11, 12. 1 John 2. 19. O how few are there that shall be saved. If *Vipian* complained, there were few true Philosophers, have not we more cause to complain, there are few true believers? *for who hath believed our report? and to whom is the arm of the Lord revealed,* Isaiah 53. 1.

The terms of denying a mans self, of crucifying the flesh, with the affections and lusts thereof, of cutting off right hands, and plucking out right eyes, of hating father, mother, wife, child, name, house, and lands (without which Christ will not save the soul) are so irksome, and contrary to the sensual brutish man; that rather than admit them, they will take their leave of both Saviour and salvation; *Straight is the gate, and narrow is the way that leadeth to life, and few there be that find it,* Matth. 16. 24. Gal. 5. 24. Mark 9. 43. Luke 14. 26. Matth. 7. 14.

Reader, I take not delight to number the people of God, much lesse to lessen their number. The Lord knoweth, I have not written this Head without some sorrow of heart; my prayer is likethat of *Joabs, The Lord add unto his people an hundred fold, and grant that his sons may come from far, and his daughters from the ends of the earth, that the dominion of his son may be from Sea to Sea, and from one end of the land unto the other*; but without all controversie, they are comparatively very few; and why doth the Word of God mention it so much, but to make thee more diligent *and violent for the Kingdome of heaven. Matth.* 7. 13, 14. If there were but few damned, and many saved out of the places where we live, I think it would behove thee to try upon what ground thou standest, lest thou shouldst be one of those few that must suffer the vengeance of eternal fire; but when so many, when such multitudes go in the broad way that leadeth to destruction, when the love of many waxeth cold; and 'tis but an be

2 Sam. 24.

almost

such that shall *endure to the end, and be saved, Matth.* 24. 13. how much, how much doth it concern thee to look to it, that thee, that all things are right within betwixt God and thy soul?

The third motive.

Thirdly, *consider the profitableness of a serious faithful examination of thy estate*; if thou hast this spiritual life, thy comfort dependeth upon the knowledge of it. He that hath true grace, shall go to heaven *certainly*; but he only that knoweth it, shall go to heaven *comfortably*. What the Lawyers say of civil things, I may say of spiritual: *Things that appear not, are all one as if they were not at all in being.* What comfort hath he that is heir to a vast estate, till he know it, more then he that hath nothing to do with it? What comfort is it to thee that thou art a child of God, a member of Christ, an heir of heaven, unless thou knowest it upon Scripture-grounds. If twenty or thirty are condemned, and one be pardoned, this man torments himself with fears and terrours as much as the rest, till he knoweth of his pardon. Doth not many a Christian, like *Jacob*, go down to the grave with sorrow, and refuse to be comforted, upon a false supposition, that the *Joseph* of their soul is dead, when indeed he is alive, and in favour in the heavenly Court, as they upon a true search and enquiry will find? The Saints have known their good estate; I do not put them upon the *labour in vain*, Gal. 2. 20. 2 Cor. 5. 1. And the profit will answer thy pains, and how contented wilt thou be in all conditions, when thou hast once attained the knowledge of the good estate God-ward! thou wilt bid every messenger welcome for his sake that sendeth him, thou needst not fear any servant can night or day knock at thy door with ill news; how willingly wilt thou go to duty? and with what alacrity perform them? knowing the God whom thou draweth nigh to, is thy loving Father; the

The benefit of a faithful tryal.

De non apparentibus & non existentibus, eadem est ratio.

Christ in whose Name thou approachest, is thy lovely Saviour; nay, how joyfully mayest thou think of death, as the portal through which thou shalt go into thy Masters joy and endless life! Believe it, thy life will be an *heaven upon earth*. And shouldst thou find thy estate lost, will it not be an infinite mercy to thee, that thou didst know it before it was too late? how will it awaken thee out of thy security, and affrighten thee upon the apprehension of thy misery! how will it quicken thee to mind thy duty! in loathing thy self, in leaving thy sin, and in flying to thy Saviour. Sound conversion begins at self-examination; *First we search and try our ways, and then turn to the Lord, Lament.* 3. 39. The way to have our sores *cured*, is first to have them throughly *searched*; *I considered my ways, and turned my feet to thy testimonies, Psal.* 119. 59. If thou wouldst have thy face clean, look into the glass of the Law, and view thy spots: He that knoweth not that he is in a wrong path, will not turn back, though the farther he goeth, the greater is his deviation and danger. *Jer.* 31. 19. *After I was instructed (or after I was made known to my self) I repented.* As *Abigail* said to *David*, *If thou hadst known thy servant, it will be no grief of mind hereafter to my Lord, that thou art kept from shedding of blood*; so say I to thee, If thou wilt faithfully examine thy self, it will be no cause of sorrow hereafter to thee, that thou were thereby kept from a further shedding the blood of thy soul. I will conclude this motive, with the meditation of the learned and holy Bishop, now with Christ.

Bish. *Halls Meditat. and Vow. Cent.* 2 *Meditat.* 4.

"That which is said of the Elephant, that being guilty "of his deformity, he cannot abide to look on his "face in the water (but seeks for troubled and muddy "channels) we see in well moralized men of evil con- "science, who know their souls are so filthy, that they "dare not so much as view them, but shift off all "checks of their former iniquity, with the excuses of "good fellowship. Whence it is that every shrewd repre- "hension galls them, because it calls the eye of the soul

"home

home to it self, and makes them see a glimpse of what they would not: So have I seen a fooliſh and timerous patient, which knowing his wound very deep, would not endure the Chyrurgion to ſearch it; whereon what can enſue, but a feſtering of the part, and a danger of the whole body? ſo have I ſeen many prodigal waſters run ſo far in books, that they cannot abide to hear of a reckoning; It hath been an old and true Proverb; *Oft and even reckonings make long friends*; I will uſe him my eſtate with God, that I may know what I have to expect and anſwer for; neither ſhall my ſcore run on ſo long with God, that I ſhall not know my debts, for an audit, or deſpair of pardon.

CHAP. IX.

The Marks of a true Chriſtian from the Text.

COme to the *Touchſtone*, by which thou muſt be tried, whether thou art true gold or counterfeit; it is likely thou preſumeſt thy eſtate is good; well, art thou willing, the Word of God (that muſt whether thou wilt or no judge thee for thy eternal life or death at the laſt day) ſhould try thee at this day? If thy wares be right and good, thou wilt not be afraid to bring them out of thy dark ſhop, into the light: If thy title be found and good, I know thou wilt be ready for a fair Tryal at law, even at the Law of God.

Ad hunc librum, ut judicem; ad alias, ut judex divenio, ſaith *Malachi.*

I ſhall try thee two ways, though both will lead to the ſame place: I muſt firſt intreat thee to put thoſe four particulars to thy ſoul, which in the beginning I told thee were included in that expreſſion, *To me to live is Chriſt*,

The first Mark.

Marks of one in Christ. Christ the principle of his life.

Ask thy soul what is the principle of thy Religious performances, what is the spring of thy obedience; Men indeed judge of others principles by their practices, because they cannot discern the heart, whether it be right in a duty or no; but God judgeth of mens practices by their principles, as we may see by his speech of *Paul*, *Behold he prayeth*, Act. 9. 11. *Paul* was a *Pharisee*, one of the strictest of them, and they were much in prayer, but God, who knew his heart was wrong in former duties, takes not any notice of them; now *behold he prayeth*; he might *say a prayer* before, but he never *prayd a prayer* till now; when he had a *right principle*, being regenerated by the holy Ghost, then and not till then he made a right *prayer*. Till the Tree be good, the fruit can never be good, *Matth.* 7. 17. Now friend, what is the principle of thy duties? is it fear of men, hope of honour, desire of gain, or meerly the stopping the mouth of conscience, or custome? are these the weights that make thy Clock to go? and if these were taken off, would thy devotion stand still? then thy heart is not right in the sight of God; intreat him for the Lords sake, that the thought of thy heart may be forgiven thee; Or do thy pious actions flow from a renewed will, and renewed affections? Doth the outward correspondency of thy life to the Law of God, proceed from an inward conformity in thy heart to the nature and Law of God, from the Law written within? if it be thus, thy condition is safe; for the deeper the spring is from whence the water comes, the sweeter the water is, and thy services the more acceptable to God.

Speak thy self, whether thou prayest, readest, hearest, singest from the Divine nature within, from love

to the infinitely amiable God, from the delight thou takest in communion with him in duties? O how sweet is that hony, that droops of its own accord from the comb! and how pure is that Wine which floweth freely from the grape! So grateful and acceptable is that sacrifice to God, which is season'd with sincere love. *Blessed is the man that feareth the Lord, and delighteth greatly in his Commandments*, Psal. 128. 1.

Or dost thou worship God from the same principle the *Sadducees* do, who deny the Resurrection? only from a desire it may go well with thee in this life; or from the same principle from which the *Persians* do the devil? only from fear lest he should do thee hurt; surely that service will be sowr, which like verjuice is squeezed out of the crabs; To serve God with a filial fear is commendable, but to serve him from a servile fear is unacceptable.

The upright Christian worketh from an inward principle, the new Creation within; and thence it is, that spiritual things are so natural and delightful to his regenerate part, as we see in *David*, *I delight to do thy will, O my God*; how cometh this to pass, but from an inward principle? *Thy Law is within my heart*, Psal. 40. 8. or as it is in *Hebrew*, *Thy Law is in the midst of my bowels*. But now an hypocrite usually acteth from some outward principle, as the *Pharisees* did, *Matth.* 23. 14, 25. *Matth.* 6. 1, 5. the wind from without makes their mill to go; some goads, or whips, force them forward; hence it is, that like tired Jades they are presently weary, and desire nothing more then to rest, and cease from such unpleasant labour.

The second Mark.

Ask thy soul what is the pattern of the life; whom dost thou labour to imitate, is it Christ or thy Neighbour? Do'st

Christ is the pattern of their lives.

Do it then let thy watch by the *Town Clock*, or by the *Dial* of Scripture, because that never faileth of going according to the *Sun of Righteousness*? A man dead spiritually (like dead fish) ever swimmeth down with the stream of the times, will follow a multitude to do evil, cannot endure to be singular; like the Planet *Mercury* (at best) if in conjunction with good, he is good, if with bad, he is bad; or like water, taketh the figure of the vessel, whatever it be, into which it is put: But now a living Christian doth not dress himself by the glass of the times; whil'st he is in the Wilderness of this world, he may follow the cloud of faithful Witnesses, but it must be no farther then they follow Christ. 1 *Cor.* 11. 1. Christ is the great standard by which he measureth and trieth, and which he endeavoureth to imitate in his thoughts, words, and actions; He doth *uti verbis & nummis præsentibus, & vivere moribus priscis*, use such words and money as is currant at present, but lives after that example which was in times past; the patterns of godly men bear much sway with him, but he knoweth there are some things in their lives, which are Sea-marks to be avoided, and not Land-marks to direct us; therefore like the Eagle, he looketh most at the Sun, Christ himself; Now Christian, examine thy self whom dost thou look upon for thy pattern; is it thy desire and care to regulate thy Family and Life, as such a Knight, or Esquire, or Gentleman in the Parish where thou livest ordereth his, or as the prophane irreligious Neighbours do theirs? or do'st thou look upon, and labour to resemble Jesus Christ, to govern thy house and heart as he did his, praying with his Apostles, instructing them in the Mysteries of the Kingdome of heaven, and the like? *Matth. 6. walking humbly, inoffensively, and worthy of the Lord, even unto all well-pleasing, Heb. 7. 26. 1 Pet. 1. 19.*

Admonet non omnes promiscue esse imitandos. Ca'v. in Phil. 3.

It is reported of *Hierome*, that having read the Religious life and death of *Hilarion*, he cried out, holding up the book, *Well*, Hilarion *shall be the Champion whom*

I will

will follow; So when thou readest in the Scripture of the heavenly pious life, and holy patient death of the Redeemer, how he did all things well, and none could convince him of sin; is thy soul so ravisht with the beauty and lustre of those many graces, which shined so eminently in him, that it breathed out, *O that I were like him, O that I could be as meek and lowly as Christ, that I could deny my self, and despise the world, and glorifie God as much as Christ did, that the same mind were in me that was in Christ Jesus?* and though to thy hearty sorrow, thou seest how far short thou comest of a perfect conformity to him, yet thou resolvest to use all means appointed, that thou mayst be more like him, and concludest, *Well, Christ shall be the only Champion whom I will follow.* Answer thy conscience within thee, whether it be thus or no; for if thou art a living Member, thou wilt resemble thy Head; *Those whom God did foreknow, he did predestinate to be conformable to the Image of his Son*, Rom. 8. 29. As the Image in the glass resembleth the face, in figure, feature, and favour, so doth the true Christian after his proportion resemble Jesus Christ.

Christiani à Christo nomen acceperunt, & operæ pretium est tenuit hæredi nominis, ita sint imitatores, sanctitatis, Bern. Senten. p. 496.

The third Mark.

Is Christ *the comfort of thy life?* when trouble like stormy weather overtaketh thee, which is the fire at which thou warmest thy heart? is it this friend, or that place of preferment, or thy outward comfort whatsoever, or is it thy Relation to Christ, and his affection to thee? when damps arise out of the earth, is it the joy of thy soul that light springs down from Heaven? or dost thou trust to the candle of the creature, which will burn blew and go out? is Christ (man) or the world the door through which thy joys come in, the dish on which thou feedest with most delight? If Christ should give thee the long life of *Methuselah*, the strength of *Sampson*, the beauty of *Absolom*, the wisdome,

Christ is the comfort of his life.

dom, wealth and renown of *Solomon*, and deny him the sight of thee, canst thou contentedly bear his absence, or wouldst thou say as *Haman* in another case and *Absolom*? 2 *Sam.* 14. 23. *All this availeth me nothing, so long as I may not see the Kings face.* As *Artabazus*, when *Cyrus* gave him a cup of gold, and kissed *Chrysantus*, told the King, *The cup that thou gavest to me, was not half so good gold, as the kiss that thou gavest Chrysantas*; so saith the living Saint, when Christ blesseth him outwardly, and with-draweth himself from the soul: *Lord, the cups, the wife and children, the food and raiment, the pleasures and treasures, all the earthly mercies thou giv'st to me, are not a quarter so good gold, as the kiss of thy love which thou giv'st unto thy favourites; O kiss me with the kisses of thy mouth, for thy love is better then wine*, Cant. 1. *Remember me, O Lord, with the favour that thou bearest unto thy children; O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoyce in the gladness of thy Nation, that I may glory with thine inheritance*, Psa. 106. 4, 5. *Look thou upon me, and be merciful unto me, as thou use'st to do unto those that love thy name*. Psa. 119. 132. These are the holy petitions of a gracious soul for a Childs portion. *Common mercies* will never content them that have *special grace*, nor *satisfie* them that are *sanctified* indeed.

As the needle toucht with the Load-stone is restless, till it points toward the North; so the Saint that is touched effectually by the Spirit of God, is unquiet till he come unto, and have fellowship with Jesus Christ. He may flutter up and down (like the Dove) over the waters of this World, but can find no rest for the sole of his foot, till he return to Christ the true Ark, *till Christ put forth his hand, and take him in*, Gen. 8. 9. Then and not till then, he crieth out with the Psalmist, *Return to thy rest O my soul, for the Lord hath dealt bountifully with thee.*

Now Reader, what sayest thou, how is it with thee? Do thy affections as the water of *Jordan*, *overflow their banks at the time of thine earthly harvest? Josh.* 3. 15. Or like the bird,

...thou then sing most merrily, when thou art ...g up to Heaven? Art thou willing to be scaved ...Children of *Abrahams* Concubines, put off with ...y gifts? or must thou like *Isaac*, have all, even ...Christ, or else thou esteemest thy self to have nothing? ...26.

The fourth Mark.

Christ the end of thy life? Is it thy main scope to ...o him that dyed for thee? Doth the compass of ...ol without trepidation, stand right to this pole, the ...of Jesus Christ? *For none of us liveth to himself,* ...the Apostle) *and no man dieth to himself; but whether we live unto the Lord, and whether we dye, we dye unto the Lord; whether we live therefore or dye, we are the Lords. To this end Christ both died, and rose, and revived, that he might be Lord both of dead and living,* Rom. 14. 7, 8, 9. ...ere Christian dedicates his body, soul, name, estate, ...ons, interests, and his *all* to the glory of Christ, and ...eth he had something better to consecrate to him; As ...Gorgian told the Emperour, *If I had more, more would I* ...*give*; so the Saint desireth that he may beleive more, ...repent more, and hate sin more, and for this end, ...he may exalt Christ more. The Philosopher telleth ...*Media movent* ...*bonitate finis.* ...means move by the goodness of their ends, not ...*absolute* goodness of their own, but by their *re-* ...goodness, the goodness of their ends; as we take ...sicks not for Physicks sake, but for healths sake; So ...s and ordinances move a Christian to mind them, not ...much for their own sake, as for their ends sake; he pray-..., fasteth, readeth, meditateth, that he may thereby and ...rein please, glorifie and enjoy the Lord Jesus Christ.

Christ is the end of his life.

...now a professor without the power of godliness, hath ...nother end; He goeth to Church, but it is as the Cut-purse,

not to seek God, but his prey. He performeth duties, either for self-credit, *Mat.* 6. 2. as *Pliny* observeth of the Nightingale, that she will sing much longer and louder when men are by, than when they are not; or else for self-profit, *Mat.* 23. 14. As that Emperor who commanded all golden Idols to be pulled down out of Churches, not out of hatred to the Idols, but out of love to the gold; and like him in the comedy, that cryed out O Heavens, but pointed to the earth. Religion is either this mans stirrup, by which he hopes to get into the Saddle above his Neighbours, or else it is his stalking horse, which he contentedly followeth all day, because it may bring him in some gain at night; like Satan, who may assume the shape of *Samuel*, but it is onely upon some particular errand, and for his own ends; This man is not holy but crafty, and doth not serve God, but himself of God. *Reader*, search whether thou art one of these; *Those are but empty vine, if thou bringest forth fruit to thy self*, Hos. O how many a work, materially good, being sin-blown to self, proves formally bad, and so becomes stinking and unsavoury in the Nostrils of God! Self is the Pirate which too often intercepteth the golden fleet of religious performances, that they cannot return fraughted with blessings. It concerneth thee therefore to observe thy ends; what are the ends in thy eating and drinking, and all thy natural and civil actions? is thy end to please and gratifie the flesh? or is it that thou mayst get health and strength, and thereby be the more serviceable to thy Maker and Redeemer? what is the end in thy spiritual undertakings? is duty the end of duty, or is obedience to the honour of, and Communion with Christ the end of thy performances? make a pause before thou readest further, and answer the Lord who commandeth thee to Examine and know the state of thy soul.

CHAP.

CHAP. V.

Other marks of Saints.

because I would willingly find that out whoever are, and have their folly acquainted with thy spiritual estate, I shall desire thee to try thy spiritual condition by the effects, marks of it, and that is the Spirit of Christ. The Holy Ghost is called the Spirit of his Son, and because he onely hath this spiritual life, that hath the Spirit of life; As all the members of the natural body are actuated and quickened by the same humane soul that is the head; So all the Members of the Mystical Body are quickened and actuated by the same Divine Spirit from their Head the Lord Jesus Christ. Mark well that one place in *Rom.* 8. 9. how full it is to my purpose; for upon that place, the weight of all I intend to speak further about this Use of Tryal will depend. The words are these; *But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* Observe I beseech thee, *If any man*, let him pretend never so much, let his priviledges be never so many,

Christians have the Spirit or Christ.

many, let his profession be never so great, and his performances never so numerous, *yet if he have not the Spirit of Christ, he is none of his*; so that if the Spirit of Christ have not its habitation in thee, thou hast no spiritual relation to Jesus Christ.

Now I shall teach thee to know, whether the Spirit be in thee or no, by two of its effects or properties; the first will be more general, the second more special.

The first Mark.

The Spirit is a purifying Spirit.

The Spirit of God if it be in thee, will purifie thee, for it is a purifying Spirit. Sanctification is the proper work of the Spirit of Christ. It is called the Holy Ghost; and it is holy, not onely *subjectively*, but *effectively*, it *worketh holiness, and maketh men holy*, 2 Cor. 6. 11. It infuseth holy habits and principles into the soul, whereby it is enabled to fight with, and by degrees to foyl its corruptions; it changeth the understanding by illumination, the will by renovation, and the affections by sanctification; it doth not infuse new faculties into the soul, but it doth renew the old; it turneth the same waters into another Channel; they ran before after the world and sin, but now after God and his ways. It is as it were the same Viol, onely it is new tuned; before it could make no musick in praying or singing, but now it is so melodious, that it delighteth the heart, and ravisheth the ear of God himself. The Old Moon, and the New Moon are the same, onely the New hath a new endowment of light from the Sun, which it had not before; so it is here, the purified person is the same man he was before, onely he hath a new endowment of the light of holiness, which he had not before.

Now

thus the Spirit ever worketh where it dwel-
it is therefore called *a River of living waters*,
7. 37. not a *pond* of dead, but a *River of living*
; a *pond* will ſuffer dirt and mud to continue in
without oppoſition; but a River of living waters
out, and caſteth up its mire and dirt, its foam
, *Iſa.* 57. 20. So the ſpirit of the World and
will let Atheiſm, pride, and unbeleif to lodge and
in the ſoul without reſiſtance, unleſs it be a little
a natural conſcience; but the Spirit of God worketh
thoſe gradually, as generous wine worketh out lees
dregs. The Spirit is alſo called *fire*, Act. 2. Mat. 3.
for as fire fighteth with the cold water that is over it,
by degrees conquereth it, and reduceth the water to its
likeneſs of heat in ſome meaſure; ſo the Spirit luſteth
luſteth againſt the fleſh, and by degrees overcom-
the intereſt of it, captivateth the ſoul to the obedience
Chriſt, and conformeth the whole man in ſome meaſure to
Image of God.

mine thy ſoul by this; Doth the ſpirit within thee
with, and conquer thy corruptions? Doth it ena-
to caſt them away with ſhame and deteſtation?
it turned the bent of thy heart, and ſtream of thy
, after ſpiritual and heavenly things? The
of the Sea (as ſome write) though by their natu-
they follow the center; yet in obedience
the Moon are ſubject to her motion, and ſo
and return, ebbe and flow. So though thou
didſt follow the luſts of the fleſh, the luſts of
, and the pride of life, yet in obedience to
Spirit doſt thou now follow its motions? Hath
intereſt of the Spirit an actual predominancy in thy
, above the intereſt of the fleſh? Canſt thou ſay,
the intereſt of the Spirit, and the intereſt of the
, do often meet together on a narrow Bridge, where
both cannot go forward together, and uſually thou
ſuffereſt

sufferest the Spirit to go forward, and the flesh to go back? When two Masters walk together, and a Servant followeth after, it is not easie to know to which of the two the Servant belongs; but when the Masters part, the Servant is discovered whose he is; When flesh and the World have their interests together, thou may'st be hid; but when thy conduct and Christ, thy ways and the Spirit come in competition (as they will often) thou may'st discover thy self clearly, whose servant thou are. Speak friend, and let thy conscience witness, whether it be thus or no; thou may'st deceive, and thereby undo thy self, but thou canst not deceive God: if the Spirit do not sanctifie thee, the Son will never save thee. *Pharaoh's* Court admitted of Frogs and Lice, *Noahs* Ark received uncleane Beasts into it; but no vermine can crawl into the heavenly Court: *Into it shall in no wise enter* (observe Reader, *in no wise*) *any thing that is defiled or unclean* Rev. 21. 27. These are the words of the true and living God. Canst thou think that thou hast the Spirit of God, and shalt be a gainer by death, who art a servant of unrighteousness, who hast vain-glory, unrighteousness, hypocrisie, carnal-mindedness, worldliness, and never mournest under them, as one burdened with them, nor longest after, nor useth diligent means for deliverance from them? Doest thou live a spiritual life, that instead of being dead to sin, art dead in sin? and shalt thou arrive at Heaven, who walkest in the road to Hell? I assure thee, God will sooner admit Dunghil-rakers and Privy-cleansers with their nastiest, filthiest pickle into his bed, than he will take thee, if thou be such a one, into Heaven: No, Heaven is for the holy, and for the holy onely.

Regeneratio gratuitam coram deo justificationem individuo vexu comitatur, nec ab ea separari potest, etiamsi distingui debeat. Polan. Synag. lib. 6. cap. 37.

The Second Mark.

The Spirit of God is a praying Spirit: it is called *the Spirit of grace and supplications*, Zach. 12. 12. *the Spirit of* [illegible], Rom. 8. 15. *and of his Son*, *whereby that have it cry* Abba *Father*, Gallat. The spirit is a praying spirit.

Christ in Heaven makes intercession *for them*, *with* [illegible], Heb. 7. 25. so the Spirit of Christ on earth, [illegible] intercession for them *within them*; God never [illegible] *still-born* children. The Fathers after the flesh [illegible] have dumb children, but the father of Spirits [illegible] any such. Mans invocation of God, presently [illegible] upon Gods effectual vocation of him: One of [illegible] signes of spiritual *life* in *Paul* was spiritual [illegible]: *Behold he prayeth*, Act. 9. 6. and it is observed, that prayer is the *Alpha* and *Omega*, the beginning and the ending almost of all his Epistles: And *David* [illegible] three times a day, *Psa.* 55. 17. nay seven times a day this blessed duty. *Psa.* 119. 164. yea, he was [illegible] wholly employed in it; that he speaketh as if he were [illegible] rather made up of it, *Psa.* 109. 4. But I (*give my self to prayer*, as it is read in our translations, is added [illegible] supplementation, as the different character sheweth) as if [illegible] had been his essential constitutive part. *Et egregie dicitur. Molliv. logic.*

[illegible] write of *Latimer*, that he would pray so many [illegible] that he was not able to rise. *Nazianzen* saith of [illegible] *Gorgonia*, that she prayed so much, that her [illegible] seemed to be grown to the very ground. *Paul* [illegible] was found dead, kneeling upon his knees, [illegible] up his hands, and lifting up his eyes. *Constantine* the Emperour would not have his effigies set up as other Princes had, in his Armour leaning, but in a posture of prayer *Hieron. in vit.* *Euseb.*

prayer kneeling. Thus all the Children of God are frequent at asking their heavenly Father blessing. It is the character of the worst of sinners, they call not on God. *Psalm.* 14. 4. a man once speechless is nigh unto death.

Quorum spiritus domini sunt & qui sese deo subjiciunt (mendici spiritu) Junnius in Mat. 5. 3.

Now ask thy soul; Doth the Spirit of God bring thee often upon thy knees? Art thou one of the generation of seekers? *Psal.* 24. 6. Art thou one of Gods suppliants? *Zeph.* 3. 10. Dost thou know what it is to be poor in spirit, to be a Begger, and to live altogether upon the Almes-basket of Heavens bounty? Is there a constant trade driven betwixt God and thy soul, God sending down mercies, and thou sending up prayers? This is the daily exchange. Canst thou better live without thy daily bread, then this daily duty? When thy heart is big with griefe, whither dost thou go? Is this thy ease, that thou mayst empty thy soul into Gods ears?

τὸ ἐυτρεπὲς ἀγωνίζεσθαι Rom. 15. 12. ἐκτενῶς προσηύχετο *instanter* instant in prayer, a Metaphor from hunting Dogs, which will not cease following the game till they have got it. ἀναίδεια. Luk. 11. 8. *Nazian.* saith of his sister Gorgonia that in prayer she was modestly impudent.

Are thy prayers *fervent* prayers? Is this holy fire to thy daily sacrifices? Is thy prayer made without ceasing or instantly 1 *Mac.* 26. 7. stretched out upon the knees (as the word signifieth) not so much in the length of the petitions, as in the acting of holy affections.

Doest thou *labour* in prayer? *Coloss.* 4. 12. *wrastle* with God (as the word imports) bending and straining every joynt of the new man is the soul, that they may all help to prevail with God? Are all thy heavenly forces within thee united when thou prayest, that if possible thou mayst take the Kingdom of Heaven by *storm*, by *violence*? Matth. 11. 12.

What sayest thou? *Reader*, doest thou like the importunate Widow, take no denial? but with a holy (humble) impudency, (as the word of Christ includes) when thou art intreating the Divine Majesty for [illegible]

Or dost thou pray, but it is as if thou prayedst so dully and coldly that thou canst hardly hear thy self, as it were between sleeping and waking, mumblest over a few petitions, either out of custom, or to stop the mouth of conscience, never minding whether God answer thy requests or no? Or dost thou but consider the dreadful Majesty of that God to whom thou prayest, the unvaluable worth of thy soul, and endless state for which thou prayest, and the poor pittance of time (upon which thy eternity depends) that thou hast to pray in, it might rouse thee out of thy security.

Prayer-beggery as it is the poorest, so it is the basest. A whispering devotion is seldome answered with a loud echo from Heaven. Dr. *Annys* Sermon on 1 *Sam.* p. 15. but this *Species* as it is the basest, so it is the hardest. The fervent prayer is the prevalent prayer, *Jam.* 5. 16. The bullet will flye no further then the force of the powder will carry it. The arrow of prayer that will hit the mark, must be drawn with full strength. That in prayer for grace through an humble dependence on Christ, will not be denied, shall not be denied.

Lip-labour doth no more then a windy instrument, a loud noise, and that is all. Prayer without the soul of the soul, is but the cold carcass of a duty. No wonder if it be unsavoury in Gods Nostrils. How many among us are there that pray every day for pardon and holiness, and yet shall dye without them, and perish eternally for want of them? and all because they never begged them in good earnest, but were always indifferent whether God heard them or no? God would have such know, that the blessed God valueth his special favours at an higher rate, and esteem it so base in such, as will not esteem it somthing answerable to its worth.

It were easie to instance how fierce and fervent the

Children of God; in whom was this Spirit of God (which is compared to fire) have been in their supplications? look *Gen.* 32. 24, 25. *Psalm.* 5. *Psal.* 77. *Psalm* 88. *Jacob wrestled with God*, and would not let him go, unless he blessed him; Christ seemed willing to shake him off; *Let me go*, saith Christ, *I will not let thee go, unless thou bless me*, saith *Jacob*.

My limbs may go, my life may go, but no going for thee without a pawn, without a blessing. Thus indeed doth the seed of *Jacob* seek the face of their God, and thence are called *Israelites*; for as Princes they have power with God, and prevail, *Genesis* 32. 28, 27.

(No day passed, wherein *Luther* spent not three hours in prayer; once it fell out that I heard him; (saith *Vitus Theodorus* of him) good God, what a spirit, what a confidence was in his very expressions? with such reverence he prayed as to a God, with such assurance as to a Father or Friend. The Child hath escaped many a stripe by his loud cry. Heartless motions do but bespeak a denial, whereas fervent suits offer a sacred violence both to earth and Heaven.)

And this is the difference betwixt the prayer of a living and a dead Christian, the prayer of the former is instant and fervent, not discouraged, but rather increasing by opposition; as lime by water cast upon it burneth the hotter, (see *Mat.* 15. 22. *and* 25. 27.) the latter is slow and indifferent, easily put off; though it be with a crum instead of a crown, with a bubble, a butterfly, instead of the everlasting fruition of God.

Any temporal good is satisfying to them that have no true spiritual good in them, *Psalm.* 4. 5. And the reason is clear; the breath of a pair of Bellows is cold, because it doth not proceed from a living principle within, but the breath of a man is warm, because it cometh from a principle of life within; so the prayer, the breath of an hypocrite is cold, because it doth not flow from the

Spirit

of God, the onely inward principle of spiritual life: so the prayer, the breath of a sincere Saint is warm, is fervent, because it proceeds from this living principle, the Spirit of Christ within.

Indeed the Christian knoweth not how to pray as he ought, but the Spirit helpeth his infirmities with sighs and groanings, which cannot be uttered. *Romans* 8. 26.

Doest thou pray *constantly*? that duty which is done out of *conscience*, will be done with *perseverance*. A godly man will seek Gods face evermore. *Psal.* 105. 4. and *Psalm.* 116. 2. *He calleth upon God as long as he liveth.* Breathing heavenward in prayer, is the beginning and ending of the spiritual life upon earth, as we see in *Paul*, *Act.* 9. 6. and *Stephen*, *Act.* 7. *ult.* *Paul* begins his life with prayer, and *Stephen* ends his with it.

He never taketh his leave of prayer, till he is entering into the place of praise. Prayer is his element, he cannot live without it, and communion with God in it. Prayer is the vessel, by which he is continually trading into the Holy Land, he sendeth it out fraught with precious graces, Faith, Hope, Desire, Love, Godly sorrow, and the like; and it commeth home many times richly laden with Peace, Joy, and increase of grace.

But now an Hypocrite, *Job* saith, *will not pray always, will not always call upon God*, Job 27. 10. possibly he may sometimes cry out (as a Scholar under the Rod, or a Malefactor upon the Wrack) for deliverance out of some affliction; but when God openeth his hand, and bestoweth the mercy, his mouth is shut and his heart too, that you shall hear but little more of this duty.

If he pray on his *sick bed*, and God raise him up, he leaves his prayers *sick a bed* behind him. His prayer was but a messenger sent about some particular errand; when that is done, the Messenger returneth.

As that story of the Frier speaketh, how when he was a poor Friar, he went ever sadly, casting his eyes upon

the ground; but being Abbot, he went merrily, looking upward; one of his companions asked him the reason of that alteration; he answered, *that when he was a common Friar, he went dejected by looking downward for the keys of the Abby, which now he had found, and therefore left that posture.*

So when an Hypocrite hath the temporal good thing he desireth, (for that usually is most desired by him) he hath his ends, and his prayer an end too.

Or if God do not hear him presently, he will not submit patiently, but often flingeth away in a rage, with that wicked King, *Why should he wait upon the Lord any longer?*

If there come not in present profit, he will give over his trade; as *Tully* said to his Brother, That he would pray to the Gods, but that they have given over to hear. Whereas a godly man will cry in the day, and not be silent in the night; *he will direct his prayer to God, and look up*, Psa. 5. 3. He will pray and wait, wait and pray, as you see beggars in some places, they will beg and knit, knit and beg, and continue still begging and knitting: So a right beggar at Gods door, he will pray and work, work and pray, he will beleive and pray, hope and pray, read and pray, wait and pray; he knoweth that it is not good to limit the holy One of *Israel*; *but it is good that a soul should hope, and quietly wait for the salvation of God*, Lam. 3. 26.

Mr. Car. on Job 27.

Of *Carolus Magnus* it is said, *Carolus plus cum deo quam hominibus loquitur.*

A Divine giveth me this Simile, which doth excellently illustrate our present subject: Take some *draught horse*, and he will draw when the load is *coming*, but if he feel it *not coming*, he will trample and not draw; but take a horse of a right breed, and put his traces to a Tree, or a Post; he will strain and strain, and die upon the place, before he will give over, though nothing comes: So a rotten Christian, if he find no present gain coming, he gives over duty, fearing all is lost; but a right Christian will pray continually, 1 *Thes.* 5. 17. whether God hear him

him presently or no; he knoweth that both the command of God and his own wants call upon him never to give over.

Besides, this spirit of prayer abides in him for ever, *John* 4. 14. and 16.

Examine thy heart by these marks faithfully, and do not by flattery or self-love (or rather self-hatred) deceive thy soul (no deceit like soul-deceit) but pass sentence upon thy self impartially, and if thou findest thy condition good, bless God, keep close to Jesus Christ, and labour that thou mayst walk worthy of the Lord, even unto all well-pleasing. The great and extraordinary priviledges bestowed on thee, do call aloud for gracious and extraordinary practices from thee. Col. 1. 10.

How exemplary shouldst thou live among them, who art to live eternally with God? What singular things wilt thou do for that God, for that Saviour, that hath done such singular things for thy soul? Can any love be too much? Can any labour be too great? Can any honour be too high? Can any service be to holy for that God, to whom thou art by millions of eternal obligations thus infinitely infinitely bound?

O let the fruitfulness of thy heart and life in holiness proclaim thine abundant thankfulness for such mercies, as for weight and worth exceed the very thoughts of Men and Angels: How abundant shouldst thou be in *the work of the Lord*, when thou knowest that thy *labour shall not be in vain in the Lord.*

When thou art confessing thy sins, meditate on the choosing, calling love of that God, against whom thy sins are committed, and try whether the heat of that burning love will not thaw thy heart, and dissolve it into tears, when it is most hard and icie. When thou art backward to a duty that hath some difficulty in it, consider Jesus Christ was not backward to his bitter bloody sufferings for thy sins.

As the Souldier told *Augustus*, when he denied his petition, I did *not serve you so at the battel of* Actium: So

So say to thy soul, *Jesus Christ did not serve thee so, when he was to drink the cup of his Fathers fierce wrath for thee*; and see whether such melting perswasions will not prevail with thee to subject thy self to the hardest precept.

When thou art departing away from God by any sinister course or insincere carriage, remember who thou art, one that art called not to sin, but sanctity; not to uncleanness, but holiness.

As *Antigonus*, being invited to a place, that might probably prove a temptation to sin, asked counsel of *Menedemus*, what he should do? *He bad him onely remember he was a Kings Son*; So do thou remember thine high and heavenly calling, and do nothing unworthy of the God that hath enrolled thy name in the Book of Life, that hath ransomed thy soul with the precious blood of his Son, and hath sanctified thee by the effectual operations of his Spirit, *but walk worthy of the vocation wherewith* (and whereunto) *thou art called*, Ephes. 4. 1.

It is an excellent meditation of *Eusebius Emissenus*; Though the Devil, saith he, should be damned for many sins, and I but for one, yet mine would exceed the Devils impiety; they never sinned against a God that became an Angel for them; they never sinned against a Mediator that was crucified for them; but miserable and wretched I (and its wonderful that my heart melteth not when it thinketh on it) I have sinned against a God that became a man for me, against a God that died an ignominious death for me; against a God that hath left me an example of love and holiness. I am more unworthy then the Devils.

Consider it Friend; no sins admit of higher aggravation, nor are matter of deeper provocation, then the sins of those that are interested in Gods special distinguishing affection. In a word (for I had not thought to have told thee so much, it was for the sake of others principally that

that I penned this piece) since it shall be thy reward to be like an Angel in happiness, ever to behold the face of the Father, let it be thy work and endeavour to be like an Angel in holiness, to do the Will of God on earth, as it is in heaven, readily, heartily and universally.

But if thou find upon a through search, that thou art a stranger to this spiritual life; if conscience sent to enquire, bring in this verdict, that this purifying, praying Spirit dwelleth not in thy soul: Let me beseech thee, in the fear of the Lord, to bethink thy self, what is like to become of thee for ever.

One of the Martyrs put his finger into the Candle, to try how he could endure the fire, in which he was afterwards to be burnt; do thou but read over again the former Use of Information, and consider whether thou art able to undergo that loss, and that terrible, intolerable, eternal wrath of an Omnipotent God, which is therein declared, and by Scripture proved, to be the portion of all that live and dye in thy condition.

Suppose thou shouldst hear a voice this hour, as that wicked Pope did, *Come thou wretch unto thy particular and eternal judgement*; What wouldst thou do? where wouldst thou appear? and where wouldst thou leave thy glory? *Isaiah* 10. 3. I would not for a world take thy turn: How is it possible, that thou canst eat, or drink, or sleep with any quietness of mind: that in the day thy meat is stanced with sorrow, and thy drink mingled with weeping: that in the night thou art not scared with Dreams, and terrified with Visions, when thy whole eternity dependeth upon that little thread of life, which is in danger every moment to be cut assunder, and thou to drop into hell!

Veni Miser in judicium.

Art thou a man that hast reason, and canst thou be contented one hour in such a condition? Art thou a Christian, that beleivest the Word of God to be truth, and

and canst thou continue one moment longer in that *Sodom* of thy natural estate, which will be punished with fire and brimstone?

I tell thee, didst thou and the rest of thy carnal Neighbours but give credit to Scripture, thou and they too would sooner sleep in a Chamber, where all the walls round, the cieling above, and floor below, were in a burning light flame, then rest quietly one moment in thine estate of sin and wrath. But for thy sake, (thy condition yet not being desperate, though very dangerous) that thou mightest avoid the easeless misery of the sinner, and attain the endless felicity of the Saint, I have purposely written the next Use, which I request thee, as thou lovest thy life, thy soul, thine unchangeable good; nay I charge thee, as thou wilt answer the contrary at the great and dreadful day of the Lord Jesus, that thou read carefully, and that thou practice faithfully the means and directions, therein propounded out of the Word of God.

CHAP.

CHAP. XI.

The 3. Use, *Viz. Exhortation: To mind spiritual Life.*

The third use of Exhortation.

THirdly, My third Use shall be of Exhortation to those that are dead in sins, *To labour for this spiritual Life.* Whoever thou art that wouldest have gain by thy death, then get Christ to be thy life. Hast thou read of that fulness of joy, of those Rivers of pleasures, of that exceeding and eternal weight of glory, of that Kingdom that cannot be shaken, of that enjoyment of Christ, of that full immediate fruition of God, and in him of all good, of that perfect freedom from all evil, which they (and only they) shall be partakers of, who have this spiritual life: And is not thy heart inflamed with love to it? Thy soul enlarged in desire after it? Thy will resolved to venture all, and undertake any thing for it? Surely if thou art a man, and hast reason, thy will and affections will be carried out after things that are good; but if thou hast but a spark of Christianity, thou canst not but be exceedingly ravished with things so eminently, so superlatively, so infinitely good. The Historian observeth, that the riches of *Cyprus* invited the *Romans* to hazard dangerous fights for the conquering it. How many storms doth the Merchant sail through for corruptible treasures? How often doth the Souldier venture his limbs, nay his life, for a little perishing plunder? Reader, I am perswading thee to mind the true treasure, durable riches, even those which will swim out with thee in the shipwrack of death.

Extrema Christianorum desiderantur etsi non exordia Hier.

[s] *Stephen Gardiner* said of justification by Faith only, that

114 'it was a good supper Doctrine, though not so good a 'break-fast one. So the power of godliness, this spiritual 'life, though it be not so pleasant to live in as to the flesh, 'yet it is most comfortable to die with.

When *Moses* had heard a little of the earthly *Canaan*, how earnestly doth he beg that he might see it! *Deut.* 3. 25. *I pray thee let me go over and see the good Land that is beyond Jordan, that goodly mountain, and Lebanon.* Thou hast read a little of the heavenly *Canaan*, and hast thou not ten thousand times more cause to desire it?

Plato saith, *If moral Philosophy could be seen with mortal Eyes, it would draw all mens hearts after it:* May not I more truly say, *If the gain of a Saint at death could be seen with spiritual Eyes, with the Eye of faith, it would make all men in love with it, and eager after it! Balaam*, as bad as he was, did desire to die the death of the righteous; and surely they that dislike their *way*, cannot but desire their *end*; but God hath joyned them both together, and it is not in the power of any man to put them asunder; therefore if thou wouldst die their deaths, thou must live their spiritual lives. Holiness is the seed out of which that harvest groweth. If thou wouldst be safe when thou shalt launch into the vast Ocean of eternity; if thou wouldst be received into the celestial habitation, when thou shalt be turned out of thy house of clay, make sure of this life in Christ: If an Heathen Prince would not admit Virgins to his bed before they were purified; canst thou think the King of Kings will take thee into his neerest and deerest embraces, before thou art sanctified? Believe it, heaven must be in thee, before thou shalt be in heaven. Unless the spirit of God adorn thy soul (as *Abrahams* servant did *Rebeckah*) with the jewels of grace, thou art no fit Spouse for the true *Isaac* the Lord of glory.

Est. 2. 12.

The brutish worldling indeed would willingly live prophanely, and yet die comfortably; dance with the Devil all day, and sup with Christ at night; have his portion in this world with the rich man, in the other world with *Lazarus*. As the young swaggerer told his graceless companion (when they had been with *Ambrose*, and seen him on his death bed, nothing affrighted at the approach of the King

King of terrors, but triumphing over it) *O that I might live with thee, and die with* Ambrose! But this cannot be; an happy death is the conclusion of an holy life. The God who giveth heaven, hath in great letters written in his Word, upon what terms (and no other) it may be had. *He chooseth to salvation through sanctification of the spirit, and belief of the truth*, 2 Thess. 2. 13.

It is as possible for thee to enjoy the benefit of the Sons passion, without the Fathers creation, as without the Spirits sanctification. Believe the word of truth, *John* 3. 3. *Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God*: And *Heb.* 12. 14. *Follow holiness, without which no man shall see the Lord*: Consider friends, this is the word of the true and living God; and this Law, thus standing Law of Heaven, is like the law of the *Medes* and *Persians*, which cannot be altered; *not one jot or title of it can possibly go unfulfilled*, *Math* 5. 18. Darest thou think that the God of truth will be found a lyar for thy sake, as he must be if he save thee in thy sinful unconverted state? I tell thee, the God of holiness and justice will send millions of such carnal wretches as thou art to Hell, there to suffer the vengeance of the unquenchable fire, before he will stain his honour in the least. No, he is more tender of his glory then so, though thou carest not how much thou trample his honor in the dust, by the willfull breach of his Commands, yet he is exceeding jealous of his great Name, and when his very being is engaged for the accomplishment of his Word, he will not ungod himself to glorifie thee in an unsanctified condition; and therefore do not delude thy soul, in presuming that he that made thee will not damn thee; for he saith himself, that unless thou art new made, and hast that true understanding to fear his Majesty, and depart from iniquity, *He that made thee will not save thee, and he that formed thee will shew thee no mercy*, Isai. 27. 11. I hope therefore thou art fully convinced, that it highly concerneth thee to be night and day with the greatest diligence imaginable, labouring for this spiritual life, when thine everlasting comfort in the other world, thine eternal life, dependeth so much upon it.

Art thou *rich*? harken to this word of counsel from God,

There is a story of one, that being reproved for his vitious life, and perswaded to mind godliness, would answer often, That it was but saying three words at his death, and he was sure to have eternal life; probably his three words were *Miserere mei Deus*: but he riding one day over a bridge, his horse stumbled and as both were falling into the River he cryeth out, *Gap at oma diabolus*, horse and man and all to the Devil. As he lived so he died, with three words, but not such as he hoped to have had.

look after these *durable riches*, *Prov.*6.18. Thy earthly riches are not *for ever*, *Prov.* 27. 24. though thy heart possibly is more set upon thy houses and hoards, then upon heaven, yet thou must take thine everlasting leave of them ere long; when these *unsearchable riches in Christ*, which I am perswading thee to mind, out-live the daies of Heaven, run parallel with the life of God, and line of eternity, *Prov.*8.18. Nay till thou livest this spiritual life, all thy *wealth* is *want*, all thy *glory* is *ignominy*, all thy *comforts* are *crosses*, yea *curses* to thee, *Prov.*1.32. *Psal.* 69.22.

All thy outward comforts like the Rain-bow shew themselves in all their dainty colours, and then vanish away; or if they stay with thee till death, then they die with thee; Oh how hath the *Moon* of great mens plenty often been eclipsed at the ful, and the *Sun* of their pomp gone down at noon!

Through the corruption of thy heart they prove but fuel for thy lusts on earth; and if thou shouldst die, having only this worlds goods, they will feed the eternal fire in hell. It is storied of *Heliogabalus*, that he had *silken halters* to hang himself with; *ponds* of *sweet water* to drown himself in; and *gilded poyson* to poyson himself: Truly more hurtful are the worlds trinity, riches, honors and pleasures, to them that have great estates in the *world*, but no estate in the *Covenant*. Poyson worketh more furiously in *wine* then in *water*; and so doth corruption many times bewray it self more in plenty then in poverty: It is sad, that thou shouldst not be led to God by that which came from God. But O how lamentable is it, that thou shouldst, *Jehu* like, fight against thy Master with his *own Souldiers*; like the *dunghill*, the more the *Sun* shineth on it, it sends forth the more stinking savour; that thou shouldst by the *riches* which his Majesty hath given thee, only have this cursed advantage, to be the greater *Rebel*! *Many good works* hath Christ done for thee, *for which dost thou stone him? John* 10.32. for which of them dost thou *stone him* out of thy *house*? By oaths, or drunkenness, or gaming, or by atheisme, and irreligion, or at least by putting him off with a few short, cold, formal prayers, and that but now and then neither! *Many good works hath he done for thee*, for which of them dost thou *stone* him

The Poet feigned *Pluto* to be the god of riches and Hell, as if they had been inseparable. *Homer.*

him out of thy *heart?* By letting the world and the things of the world have the higheſt ſeat there, the throne, thy chiefeſt eſteem, warmeſt love, and ſtrongeſt truſt? What ſayeſt thou, is it not thus? And is this to be led *by his goodneſs to repentance?* Oh conſider thy *bodies* mercies are holy baits laid by God to catch thy *ſoul.* He tryeth the Veſſel with *water*, to ſee whether it will hold *wine*; do not like the fooliſh *flie*, burn thy ſelf in this flame of love; *turn not his grace into wantonneſs*; but let the kindneſs of God be *ſalvation* unto thee; thou ſhouldſt by thoſe *cords of love* be drawn nearer unto him, and by thoſe *bands of mercies* be tied cloſer to his commands. How ſhouldſt thou gather, *If the ſtreams* of creatures be ſo *ſweet*, what ſweetneſs is there in God who is the *Fountain?* If he be ſo good in *temporals*, ſurely he is better in *ſpirituals*, and beſt of all in *eternals*: How unſatisfied ſhouldſt thou be with all theſe outward gifts which may conſiſt with his everlaſting hatred, and reſolve with *Luther*, *not to be put off with the bleſſings of his left hand, of his foot-ſtool?* Thou haſt the more cauſe to look about thee, becauſe few of thy *rank* are truly *religious*; a little godlineſs will go a great way with great men, though of all men they have moſt obligations from God: ſee *James* 2. 5. God *chooſeth the poor of the world, rich in faith, and heirs of his Kingdom*: And Chriſt telleth us, *It is eaſier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of Heaven*, *Matth.* 19.24. Our Saviour indeed doth not ſpeak of an *impoſſibility*, but of the *difficulty* of it, and the *rareneſs* of it. *Job* unfolded the riddle, and got through the needles eye with three thouſand Camels; but it is hard to be *wealthy* and not *wanton*: too too often are riches like *bird-lime*, hindering the ſoul in its *flight* towards Heaven; a *load of earth* hath ſunk many a ſoul to hell: and the inriching of the the *outward*, occaſioned the impoveriſhing of the *inward man*. A rich man is a rare diſh at heavens table: Bleſſed be God there are ſome, but ſurely few rich of thoſe very few that ſhall be ſaved, 1 *Cor.* 1.26. The weighty burden in a veſſel, though it conſiſted of the moſt pretious commodities, hath not ſeldom cauſed its miſcarriage, when otherwiſe it had arrived ſafely at its deſired haven. As the *Moon* when ſhe is at the full, is fartheſt from

Valde proficitus ſumme nolle ſic ab roſariari. Melch. Adam *vit.* Luth.

and

and in moſt direct oppoſition to the *Sun*: ſo tis the temper of moſt in thy condition to be fartheſt from, and moſt oppoſite to Chriſt, when they receive the moſt *light* of proſperity from him, and are *fulleſt* of the bleſſings of his goodneſs. Take heed thou be not like the *Horſe* and *Mule*, *Pſal.* 32. 9. to drink plentifully of the *ſtreams*, and never look to the *Fountain*: but let thine eyes, as the Churches, be *Doves eyes*: *When the Dove hath pecked her corn, ſhe turneth her eyes heavenward, ſhe looketh up*, Cant. 1. 15.

It is reported of the *Spartans*, that they uſe to chooſe their King every year, during which year he liveth in all abundance, but is, after the year be expired, baniſht into ſome remote place for ever. One King knowing this, being called to be King, did not as others, prodigally ſpend his revenues, but heaped up all the treaſure he could get together, and ſent it before to that place whither he ſhould be baniſht; and ſo in the year of his Government made a comfortable proviſion for his whole life: So wiſe are they that lay up a treaſure in Heaven againſt the time of their departure out of this world.

Art thou *poor*? Labour for this ſpiritual life, it will make thee rich indeed. Thou haſt *little* on earth, but thou mayſt have a *treaſure* in heaven. God offereth thee Grace, Chriſt and Life, as freely as others: take heed thou neglect them not, and think as they in *Sweden*, that it is only for *Gentlemen* to keep the Sabbath: that its only for Gentlemen to mind Religion: thou haſt a ſoul to ſave, an endleſs eſtate to provide for: an hell to eſcape: an heaven to attain; a dreadful day of judgment to prepare for, as well as they. It is a great mercy, that though God difference thee from others in temporals, yet not in ſpirituals. Among the *Iſraelites* the price for their ranſome was equal, *half a ſhekel; & the rich ſhal not give more, nor the poor leſs*, *Exod.* 30. 12, 15, 16. thereby * ſignifying, that the ſame price was paid by Chriſt for the redemption of all, poor as well as rich, and that the vertue and merits of Chriſts paſſion belong equally to all: thy outward condition doth not exclude thee from an intereſt in Chriſts death and interceſſion. Poor *Lazarus* may lie in the boſom of rich *Abraham*. *The Poor may be goſpellized*, as that *Math.* 11. 5. is ſomtimes read, not only have the

* Vel ita lac.

the Gospel preached to them, but be changed by it. God accepted the *Lamb* and *Dove* in sacrifice, when he rejected the *Lion* and *Eagle*. But thou must be one of *Gods poor*, not of the Devils *ragged* Regiment? Will it not be sad for thee to have *two hells*: one on earth, in *cold*, *hunger*, *thirst*, and *pants*, and another in hell, in *heat*, and unspeakable *woe*? How many of thy condition serve the Devil and the world all their daies in drudgery and slavery, and are turned into Hell as a *Sumpter-horse* at the night of death, after all his *hard travel*, with his *back*ful of *galls* and *bruises*!

A low man, if his eye be clear, may look as high as the tallest, the least Pigmy may from the lowest valley see the Sun as fully as a Gyant upon the highest mountain: Christ is now in Heaven; it is not the smalness of our person, nor the meanness of our condition, that can let us from beholding him. The soul hath no stature, neither is heaven to be had with reaching. If God clear the eyes of our faith, we shall be high enough to behold him. B. Hall con templ.

Do not say, thou art to provide for thy wife and children, and hast no time to regard thy soul, in a solemn, serious performance of duties; remember the same God that commandeth thee to follow thy *particular* calling as a *man*, injoyneth thee likewise to follow thy *general* calling as a *Christian*, and that in the first place: *Seek first the Kingdom of God, and the righteousnoss thereof, and all other things shall be added to you*, Math. 6. 33. and also with the greatest labour, John 6. 27. Phil. 2. 12. *Labour not for the food that perisheth, but for the food that endureth to everlasting life.*

Where our Saviour doth not indeed absolutely forbid labour for the body, but comparatively: labour for the food that perisheth, is not prohibited, but labour for the meat which endureth to everlasting life is preferred; thy labour for thy soul should be so *much*, so *great*, that thy labour for thy body should be *no* labour at all, not deserve the name of labour in comparison of it. Now consider, what answer thou wilt make to the great God, when he shall plead with thee for the breach of these commands: besides, hast not thou many spare hours in many evenings, and on wet daies, wherein thou mightest go to God in secret, and with

with thy family, and humble thy soul in a mournful confession of thy sins, and sensible apprehension of the wrath which is due to thee, and wherein thou mightest be importunate for pardon and grace, without which thou art lost for ever? Nay, the Lord knoweth how many Lords daies thou hast enjoyed, which daies he hath set apart, as well out of mercy as out of soveraignity, not only for the glory of his Name, but also for the good of thy soul, wherein thou mightest both publickly, privately and secretly have furthered thy spiritual and eternal good; but how dost thou *squander* away those precious hours, sometime in *corporal labour*, alwaies in *spiritual* idleness, in sleeping, or sitting at thy door, or talking with thy neighbors, and yet thou hast no time for thy soul?

But lastly tell me, hast thou time to eat, and drink, and work, and sleep, and no time to work out thy salvation, to fit thy soul for death, for judgment, for eternity? If thy house were in a flame, thou wouldst not let it burn, and say, *I have no time to quench it*: If thy neighbor call thee to sit, or talk, or dine, or it may be to go to the Ale-house with him, thou dost not answer him, *I must provide for my family, I have no time*; but when thy Maker and Preserver, the blessed God, calleth upon thee by his Spirit and Word to be diligent, for the *making thy calling and election sure*, 2 *Pet.* 1. 10. thou must provide for thy family, thou hast no time for this. *Foolish worm*, leave off thy vain and cursed pretences, and set upon the business for which thou wast sent into the world, even the glorifying and obeying the Lord, or thou shalt have another manner of answer to thy simple excuses from the Judg of quick and dead, when for thy want of *time* to *serve* him in, he shall give thee an *eternity* to *suffer* in.

Reader, I have two things to desire of thee, before I deliver thee the directions which I have received of the Lord for thee; and indeed unless thou grant me, or rather God and thy soul, these two requests, all that I have to say will be to no purpose at all: my requests are, that thou wouldst follow the counsel of God in order to the recovery of thy soul out of its bottomless misery with all *speed*, and with all *diligence*. Now because they are of such exceeding importance, that if thou art once perswaded to them, my work

work will be half effected; and because *delayes* and *lazineſs* are the two great gulphs, in which ſuch multitudes of ſouls are drowned and periſh, I ſhall ſpeak the more to them.

CHAP. XII.

The Life in Chriſt muſt be minded ſpeedily, with the grounds of it.

MY firſt requeſt to thee is, that thou wouldſt *preſently ſet about the affairs of thy ſoul.* We ſay of things that muſt be done, *there needeth not any deliberation about them.* Is not this the one thing neceſſary to prepare for the laſt hour, to make ſure of thine everlaſting well-fare? If thou believeſt the word of God, thou wilt not give the fleſh ſo much breath as to debate it; much leſs wilt thou as *Felix* did, *put off the thoughts of righteouſneſs, and judgement to come, till thou art at better leiſure, till thou haſt a more convenient ſeaſon:* What more weighty work haſt thou to do, then to *work out thy own ſalvation?* Is the following thy calling, hoarding up an heap of earth, feeding, cloathing that fleſh which ſhall ſhortly be food for worms, is any of theſe halt ſo neceſſary as thy proviſion for eternity?

Spiritual life muſt be minded ſpeedily.

De rebus neceſſar. is non eſt deliberandum.

In re tam juſta nulla eſt conſultatio.

If thou art *old*, its high time to begin to prepare for thy latter end. Thou haſt the *feet* of thy *body* almoſt already in the *earth*, in the grave; and hadſt thou not need have the *feet* of thy *ſoul*, thy affections in *heaven?* Thou haſt but a little time to converſe with men; doth it not behove thee to be much in communion with God? Death often (poſſibly) knocketh at thy door by the hand of ſickneſs, and warneth

thee to look after another habitation, for thou art to be turned out of thy houſe of clay; *Doſt thou take warning?* what wilt thou do, if thou ſhouldeſt dye before thou didſt ever begin to live? if the Sun of thy life ſhould ſet, before the Sun of Righteouſneſs hath ariſen on thee, All the while thou liveſt thou art dead, and thou liveſt long to add to thy torments, as others have died ſoon to haſten them, Thou art but like *ſtubble*, laid out a drying to burn the better in hell, all the while thou continueſt a ſtranger to the new birth.

Thou haſt every day been *treaſuring up wrath againſt the day of wrath*, Rom. 2. 4, been gathering as it were more wood to increaſe thoſe flames in which thou (if thou thus dieſt) ſhalt live for ever. *Becauſe judgment againſt an evil work is not ſpeedily executed, therefore the heart of the ſons of men is fully ſet in them to do evil; though a ſinner do evil an hundred times, and his dayes be prolonged, it ſhall not go well with the wicked*, Eccleſ. 8 11, 12, 23. *The ſinner an hundred years old ſhall be accurſed*, Iſai. 65. 20.

I have read of the *Circaſſians*, a kind of *mungrel Chriſtians*, that they divide their time betwixt the *Devil* and *God*, dedicating their *youth* to *robbery*, and their *old age* to *repentance*. How much time haſt thou ſpent in the ſervice of ſin? how litle time haſt thou loſt for the ſervice of God and thy ſoul? Is it not high time for thee to *number thy dayes*, and to *apply thy heart unto wiſdom* ſpeedily?

Old ſinner, doſt thou not tremble, to think that there is but a ſtep betwixt thee and death! nay betwixt thee and hell. O the time, and talents, and opportunities which thou haſt to reckon for, more then others! Happy, happy had it been for thee to have been turned out of the wombe into hell, rather then to dye an *old man*, and not a *babe* in Chriſt. If thou haſt a ſpark of love to thy ſelf, mind thine inward change preſently, leaſt thy change come, even death, and ſend thee to unchangeable miſery.

Honor adoleſcentum eſt, timorem Dei habere Ambroſ. de offic.

If thou art *young*, mind the gathering the Manna of godlineſs in the *morning* of thine *age*; preſent the *firſt fruits* of thy life to that God *who deſireth the firſt ripe fruits Exod.* 3. 19 The *firſtlings* are his *darlings*, *Gen.* 4. 4. and that *cloth* will keep colour beſt that is *died* in the *Wool*; the veſſel will ſente longeſt of that liquor with which it is firſt ſeaſoned;

let

let thy ſoul like *Gideons* Fleece drink up *betimes* the dews of grace: As *young* as thou art, thy life is every moment at the mercy of the Lord; There is a ſaying, that in *Golgatha* there are skulls of all ſizes; In the Church-yard thou mayeſt ſee *graves of all ſorts*, and ſome of thy *very length*; thou art concerned therefore to *remember thy Creator in the days of thy youth*. *Aquinas* telleth us, *the young man hath death at his back*, the *old man before his eyes*, *and that is the more dangerous enemy that purſueth thee, then that which marcheth up towards thy face*. This calleth for the greater care and watchfulneſs. In the *Iſle* of *Man* the maides ſpin their *winding ſheets* the firſt thing they ſpin; do thou in *youth* and health ponder and prepare for thy death, leſt as young and ſtrong as thou art, death trip up thy heels and *throw* thee, and it prove thine everlaſting *overthrow*.

Beſides can'ſt thou imagine that ſuch a ſinner deſerveth favour who cometh in to ſerve God at laſt, when he can ſerve his luſt no longer? Is it equal (be thy own judge) to give the *flower of thine age*, the *ſpring* of thy life, the *beſt* of thy time; thine health and ſtrength to the devil, and thy brutiſh fleſh; and to give the *dregs*, the *ſnuffe*, the *bottome* of all this to the infinitely glorious God, whoſe creature thou art, at whoſe coſt and charge thou liveſt every day and night, and who calleth upon thee for thy ſervice, not for the need he hath of thee, but becauſe of the need thou ſtandeſt in of him, all whoſe happineſs doth conſiſt in the pleaſing and enjoying his Majeſty?

Whoever thou art, of what age ſoever, either ſet ſpeedily about thy ſoul-work, or anſwer theſe few queſtions the Lord ſhall put to thee, or be ſpeechleſs and without excuſe at the day of Chriſt.

God hath waited long already.

Firſt, *Hath not God waited upon thee long enough already?* Would'ſt have him *whom the heavens and heaven of heavens cannot contain*, who hath millions of glorious Angels waiting on his Majeſty, to wait on thee miſerable worm alwayes?

I tell thee all the while thou art ſinning, his *eyes behold thee*, his *heart* is *incenſed* againſt thee, and his *hand* can reach thee and avenge him on thee every moment. How

many hath he sent into hell, that never tasted of his patience as thou hast done: The angels sinned and were not waited upon one hour for their repentance; yet how many years hath he endured thee with *much long-suffering*, and still waiteth upon thee that he may be *gracious unto thee*! *Isa.* 30. 18. The *last oath* thou did'st swear he could have cursed and rotted thy tongue. The last time that thou wentest *prayerless to thy rest*, he could have sent thee to hell to ease, to the place where there is *no rest day or night*. The last time thou did'st *quench the motions of his Spirit*, and stifle the convictions of thy conscience, he could have taught thee by experience, what is the meaning of *the worm that never dyeth*, and the *fire that goeth not out*; and yet he spareth thee, *stretching out his hands all the day long to a rebellious child*, (*Isa.* 65. 2.) Should not his long *patience* quicken thee to speedy *repentance*? Answer God whether he hath not waited enough, been long-suffering enough already: and if he have not, continue in thy ungodly course, and see who shall suffer longest at last, he or thou. It is one thing to *forbear a debt*, another thing to *forgive the debtor*. The longer God is in fetching his hand about, the heavier his blow will be when he striketh. The threatning is like a *child*, the *longer* it is kept in the womb, the *bigger* it groweth, and it will put thee to the *more pain*, when it cometh to the birth of its execution: therefore bethink thy self before *the decree bring forth, before the day passe as the chaffe, before the fierce anger of the Lord come upon thee*, *Zeph.* 2. 2.

Dost thou not see in the Scriptures many examples of Gods severity upon the abuse of his patience? What became of *Sodom* and *Gomorrah* when God waited in the dayes of *Lot*? Are they not *suffering the vengeance of eternal fire*? *Jude v.* 7. What became of the Jews upon whom Christ waited, calling upon them, and crying to them to return and reform? is not *wrath come upon them to the utmost*? 1. *Thess.* 2. 16. Are not these like the *Maste* of a *Ship* sunk in the sands, standing up to warn thee to avoid their course, least thou sink eternally? Have not these the same inscription on them with *Senacheribs* tombe, *Look on me and learn to be godly*? Do not the *Sodomites* seem to say, *Look on us and learn to be godly*? Do not thy Atheistical neighbours in hell

that

that thought they had had time enough before them, and futured their repentance, cry, *O looook on us and learn to be godly, and that with ſpeed!* Friend, take example by others, leaſt thou be made an example to others; *Today after ſo long a time, if thou wilt hear his voice, harden not thy heart*, Heb 4. 7.

My ſecond queſtion which I deſire thee to anſwer, is, *Haſt thou not ſerved the world and the fleſh long enough already? Is it not yet time to ſerve God?* hath not luſt had *too much* of thy heart, and the fleſh of thy life already? may not the *time paſt of thy life ſuffice thee to have wrought the will of the fleſh?* 1 *Pet.* 4. 3. Canſt thou have the face to ſay with the ſluggard, *a litle more ſlumber, a litle more ſleep, a litle more drunkenneſs, a litle more ſwearing, a litle more wickedneſs?* is not the *debt* which thou oweſt to Divine Juſtice *great* enough? Is not the *heap* of *wrath* and *fury* which thou haſt provided for thy ſelf againſt death and judgement *big* enough? Doſt thou think that thou maieſt ſerve the fleſh too litle, and the Lord too much? It may be thou haſt ſerved the devil twenty, thirty, fourty, fifty, ſixty or ſeventy years, and knoweſt not whether thou ſhalt have ſo many hours to ſerve God in, and is it not yet time to begin? Anſwer me; Haſt thou not wallowed long enough in the mire of Atheiſm, worldlineſs and ſenſuality? *wilt thou not yet be made clean* (Ah) *when ſhall it once be? Jer.* 13. *ult.*

2 Sin hath been ſerved long enough already.

3. *If one ſhould offer thee an houſe and land, or a bag of mony wouldſt thou not preſently accept it? wouldſt thou ſay I am not yet at leiſure, hereafter will be time enough? and is there not infinitely more reaſon why thou ſhouldſt preſently cloſe with Chriſt, and leave thy ſins, and ſeek the Kingdom of heaven?* Is not *heaven* more worth then *earth? are not the fruits of Chriſt better then ſilver, and his revenews then choice gold? Prov.* 3. 15.

3 Things of meaner value would be preſently minded

When gold is offered thee, ſaith *Ambroſe*, *thou doſt not ſay, I will come again to morrow and take it, but art glad of preſent poſſeſſion; but ſalvation being proffered to our ſouls, few men haſte to embrace it.*

Is it not a ſordid ſlighting of Jeſus Chriſt the Lord of glory, for thee to be more ready and haſty to take a little periſhing wealth, then his moſt precious blood?

Canſt thou read the ſtory of Pope *Gregory* the ſeventh, how he made the Emperor *Henry* the fourth, with his wife and

and child, to stand *bare-feet* and *bare-ledg'd three days and three nights in a cold frosty season*, before he would admit them into the house, and thy heart not rise against the Popes pride and wickedness? And why doth it not rise against thy own obstinacy and vileness, that hast suffered the King of Kings to stand knocking at the door of thy heart till his *head hath been wet with the dew*, and his *locks with the drops of the night?* and though he hath waited thus many years, yet thou hast denyed him entrance, and art not to this hour resolved to give him speedy acceptance.

4. The longer men delay, the more difficult the work is.

4. *Dost thou not find by experience that the longer thou delayest, the farther thou wandrest from God and holiness, and the more unfit thou art for, and the more unwilling unto the work of conversion?* Is it not time therefore to turn with speed, when continuance in sin insensibly hardeneth thy heart, and gradually indisposeth it more to the work of repentance? As the *ground*, so is thy heart; the longer it *lyeth fallow*, not plou;hed up, the harder it will be; wilt thou go one step farther from God, when thou must certainly come back every step, and that by weeping cross all the way, or be damned for ever? The purchase of heaven is like buying the *Sybils prophesies*, the *longer* thou holdest off, the *dearer*. A *stain* which hath been long in cloaths, is not easily washed out; an *house* that hath long run to ruin, will require the more cost and labor for its reparation. *Diseases* that have been long in the body, are cured, if at all, yet with much difficulty. The Devil which had possessed the man from his infancy, was hardly cast out, and not without much renting and raging. *Mar.9. 21,26.* Satan thinks his evidence as good as eleven points at law, now he hath once got possession, and the longer he continueth Commander in chief, in the royal fort of thy heart, the more he fortifieth it against God, and *strengtheneth himself against the Almighty*. All the while thou delayest, God is more provoked; the wicked one more encouraged, thy heart more hardened, thy debts more encreased, thy soul more endangered, and all the difficulties of conversion daily more and more multiplied upon thee, having *a day more to repent of, and a day less to repent in.*

5. Cant

5. *Canst thou promise thy self the next hour to repent in, and dareſt thou defer it to another hour?* Thou ſayeſt thou wilt mind theſe things when thou art *old*, but what if thou dyeſt while thou art *young* thou deſerreſt it till *to morrow*; but ſuppoſe thou die to *day*, and God ſay to thee as to the rich fool, *This night thy ſoul ſhall be required of thee! Boaſt not thy ſelf of to morrow; thou knoweſt not what a day may bring forth*, Prov. 27. 1,

It is a good ſaying of *Aquinas*, *That though God promiſe forgiveneſs to repenting ſinners, yet God promiſeth not to morrow to repent in*; think how many hundred caſualties thou art liable to, how many others dye ſuddenly; and take the counſel of *Michal* to *David*, *Save thy ſelf to night, to morrow thou mayeſt be ſlain:* Savè thy ſoul to day, to morrow thou mayſt be damned.

5. Time is uncertain.

It was a wiſe anſwer of one that was invited to dinner on the morrow; ſaith he, *A multis annis craſtinum non habui.*

Waldus he the father of the *Waldenſes* ſeeing one ſuddenly fall down dead, was converted, went home and became a new man.

6. *Art thou ſure that God will accept thee hereafter, if thou ſhouldſt now delay and dally with his Majeſty? It is good ſeeking the Lord while he may be found, and calling upon him while he is near*, Pſal. 55 6. There is a time when men ſhall *call*, but God will not *hear*; *cry*, but he will not *anſwer*; and that becauſe when God called they would not hear, *but did ſet at naught his counſel*, *Prov.* 24. 29. Whilſt thine eyes are open, the things which concern thy peace, may be hid from them *Luke* 19. 41. Thou mayſt live to have thy ſoul buried long before thy body, *Ezek.* 24. 13, 14. God would purge thee now, and thou wilt not; take heed he clap not the ſame curſe upon thee, which he did on ſome others, *that thou ſhalt never be purged till thou dieſt.* The Spirit of God probably now ſtirreth thee, to turn preſently, and offereth thee its help; if thou loveſt thy ſoul, do not now deny it, leaſt the ſpirit ſerve thee as *Samuel* did *Saul*; *Saul* diſobeyed him, *and* Samuel *came no more to* Saul *to the day of his death*, 1 *Sam.* 15. ult. *i.e.* never. So take heed of quenching this motion of the holy Ghoſt, leaſt it depart in a diſtaſte, taking its everlaſting leave of thee, and thou never feel it more to the day of thy death. *Now is the accepted time, now is the day of ſalvation*, 2 Cor. 6. 2. *This day if thou wilt hear his voice, harden not thy heart, leaſt he ſwear in his wrath that thou ſhalt never enter into his reſt.* Pſal. 95. 7. 11.

6. Men are not ſure that God will accept them hereafter.

CHAP.

CHAP. XIII.

This Life in Christ must be minded diligently; with some motions to it.

Mind it seriously.

MY second request is, that thou wou'dst make the attaining this spiritual life, *the whole business of thy natural life*, that thou wouldest esteem it as the great end of thy creation, preservation, and of all the mercies and means of grace which God bestoweth on thee, as the great end why God is so patient towards thee, so provident over thee, so bountiful unto thee, that thou mightest repent and return unto him from whom thou hast gone astray.

It is the *unum necessarium* Luk. ult. The *primum quarendum*. Mat. 6 33. The *totum hominis*, Eccl. 12. 13.

Shall I intreat thee for the sake of thy poor soul, to let thy greatest labor be for thine eternal welfare? Is not this a business of the greatest necessity, of the greatest excellency, and of the greatest commodity and profit that thou didst ever undertake? *To be everlastingly in Heaven or in Hell, to enjoy endless and matchless pain, or pleasure, are other manner of things than men dream of. Good Lord! that men did but believe what it is to be happy, or miserable for ever, how then would they flie from the wrath to come, and strive to enter in at the strait gate! Mat.* 7. 14. Surely things of the great weight call for the strongest *work*; matters that concern thine unchangable *felicity*, require the greatest *industry*.

Demost. Non tanti emam penitere.

The Philosopher would *not buy repentance at too dear a rate*; Sure I am thou canst never buy this inheritance too dear, though thou spendest all thy time, and strength, and sellest all thou hast to purchase it. Friend, if ever thou art

art saved, thou must *work out thy own salvation*, *Phil.* 2. 12. God giveth *earth* to the meek and patient; but heaven to the strong and violent. *Mat.* 5. 5. *Mat* 11. 12. It is a saying of *Lombard*, *God condemns none before he sins, nor crowns any before he overcomes.* The blind carnal world thinks that a man may go to heaven without so much ado: as *Judas* said of the ointment so they of diligence in duties, *To what purpose is this waste?* Mat. 26. 8. They tell us it is *waste time* to pray so frequently, and it is waste strength to pray so fervently; *to what purpose is this waste?* They presume that godly men might spare a great deal of their pains heavenward; As *Seneca* told the Jews that they *lost a seventh part of their time by their sanctification of the Sabbath:* So the earthly-minded man will tell us that such and such men spend all their time almost in reading, or hearing, or praying, or instructing their families, or neighbors; and they count it but *lost time*. These men if you will believe them, have found out a easier and a nearer way to heaven then ever Jesus Christ did; they are the right brood of wicked *Jeroboam*, that told the people, 1 *King*, 12. 28. *It was too much to go up to Jerusalem to worship*; he had found out a cheaper and an easier way of worship. The Calves at *Dan* and *Bethel* would save them much labor, and in his conceit, serve to as much Purpose. Thus they delude themselves, that their lazy, cold trading God-ward, their slight indifferent prayers will bring them in as much gain, as the most zealous performances of the Saints. But (Reader) I hope thou wilt obey the voice of God and not of men in this; Consider his promise is to the laborious, *They that seek him early, shall finde him*, Prov. 8. 17.

He is a rewarder of them that diligently seek him, Heb. 11. 6. So *Prov.* 2. 3, 4 *His precept is for labor*, Mat. 7. 13. *Strive to enter in at the strait gate, be diligent to make your calling and election sure*, 2 Pet. 1. 10. So *John* 6. 27. Nay he curseth them that put him off with their lame sacrifices, *For I am a great King, saith the Lord of hosts, and my name is dreadful*, Mal. 1. 13, 14. Further he is peremptory, that the slothful shall be for utter darkness, *Mat.* 25. 26. The Egyptian King would have *men of activity* and industry to be his servants; and will God thinkest thou who is a pure act, accept of those that are not active? Canst thou imagine that he should ever be-

Agathocles got to be King of *Sicily* by his industry: so may the Christian by violence attain the kingdom of heaven.

ſtow pardon of ſin, eternal life, the ſanctification of the ſpirit, the precious contents of his own promiſe, the invaluable fruits of Chriſts purchaſe, upon thoſe that do not judge them worthy of all their ſtrength and time, and hearts, and pains, and ten thouſand times more? Beſides, for what reaſon doſt thou ſuppoſe God to have given thee theſe things? Surely thou canſt not be ſo brutiſh as to think, that the great God made thee, and ſerveth thee in daily with ſuch variety of mercies (health, ſtrength, food, raiment, influences of heaven, and fruits of the earth) only or chiefly that thou ſhould eat and drink and follow thy calling, and provide for thy family; were ſuch low ends the ground of his kindneſs? Or is it not that thou mighteſt raviſh that pure and virgin inheritance, by an holy and heavenly violence, that thou mighteſt imploy them and improve them to the utmoſt about his ſervice and thy own ſalvation?

Reader, I muſt deſire thee to conſider and grant me theſe two or three ſuppoſitions, in proſecution of this my ſecond requeſt to thee.

1 Sup. about the day of judgement.

1. Suppoſe thou hadſt ſeen the Son of man, who now ſitteth at his Fathers right hand, riſing from his place, and attended with *the thouſand thouſans that are before him, and with the ten thouſand times ten thouſand that miniſter to him*, coming and ſparkling ſo gloriouſly through the firmament, that he dazeleth the very eyes of the Sun, and makes him to hide his head for ſhame, and ſitting down in the clouds, with the glory of his Father, *a fire devouring before him, and behind him a flame burning.*

Conceive now with me, that thou heareſt him call to the Archangel, *Sound the laſt Trump, that the dead may ariſe and come to judgment:* Harke to the ſound of the Trump, how it rendeth rocks, meteth mountains, breaks in pieces the bands of death, and burſts aſunder the gates of hell, how it perceth the ocean, and fetcheth from the bottom of the ſea, the duſt of *Adams* ſeed: how it deſcendeth into the belly of the earth, and forceth it to vomit up all the bodies which

which it had ever taken down, how it openeth the marble tombs of *Princes* and *Potentates*, and makes their *Highness* and *Majesty* stoop as low as the meanest, to the *King of glory*.

Dost thou not see the *bodies* of the Saints? Look how they *flie upon the wings of the wind* to their souls, and both to the bosom of their beloved Saviour. See how the spirits of unregenerate ones leave for a little while the dark vault of hell, and enter (though most unwillingly) into the stinking carion of their bodies, and both haled by angels to the judgement seat of Christ.

When the *Court* is thus set, conceive the *Commission* read, wherein Jesus Christ is authorized, in his humane nature, by his Divine Power, to be Judge of the quick and dead: the *law* is produced, both of *Nature* and *Scripture*: the *books* are opened, both of Gods *omniscience* and *mans conscience*, by which all men are to be tryed for their everlasting lives and deaths.

The holy ones are now called, their persons through the righteousness of Christ *acquitted by publick proclamation*, before God, Angels and men, their *performances*, *duties*, *graces*, *services*, *sufferings*, punctually related, to their glory, and infinitely rewarded in their perfect freedom from all evil, and eternal fruition of the chiefest good.

Behold, how the unholy are with violence dragged to the bar, examined strictly by the covenant of works, have all their sins, secret, open, personal, relative, of nature, and practice, in thoughts, words, and deeds revealed publikely, and aggravated fully with all their crimson dyed bloody circumstances: heark how pitifully they plead, what *poor evidences* they had for salvation, what *sorry excuses* for Atheisme and abominations, their conscience *instead of a thousand witnesses* accuseth them, the *Law* casteth them, the *Judge* pronounceth against them a most severe sentence of condemnation, the devils seize on them for its speedy execution: *Now what confusion and shame of face, what lamentation and sorrow of heart possesseth them? What doleful screechings? What bitter yellings are heard among them?* Here is the body cursing the soul for being so *ungodly a guide*, and the soul cursing the body for being so *unready an instrument*: and both

curſing the time that ever they met together, and wiſhing (though in vain) that they might for ever be parted aſunder.

Now the worldling curſeth his flocks and his Farm, his gold and his ſilver, that had more of his heart, and of care and time then his precious ſoul. Now the lazy Chriſtian curſeth his madneſs and folly, that he ſhould think a little formal preparation were ſufficient for ſuch a ſtrict examination. *A bloody husband haſt thou been to me,* ſaith the wife, *thou mindedſt proviſion for me for a little time, and never regardedſt my inſtruction about the things of eternity. A cruel father haſt thou been to me,* ſaith the child, *for generating me a child of wrath, and heir of hell, and never endeavoring my regeneration, whereby I might have been a child of God and an heir of heaven: and thus curſing, crying, roaring, raging, they are ſent to the place where it mourning without mirth, ſorrow without ſolace, darkneſs without light, death without life, pure wrath without mixture, perfect pain without meaſure, nothing but weeping and wailing, ſighing, ſobbing and gnaſhing of teeth for ever, ever, ever.*

Suppoſe I ſay, that thou hadſt heard and ſeen all this, and God ſhould after it cry thee in this world forty years, wouldſt thou not night and day be ſtrugling and ſtriving with God by prayer, watching over thy own heart, waiting upon thy Saviour? *With what earneſtneſs wouldſt thou pray? With what ſeriouſneſs wouldſt thou read and hear? With what exactneſs and exemplarineſs wouldſt thou live? How diligent and laborious wouldſt thou be in a faithful improvement of all thy time, talents and opportunities, that thou mighteſt find mercy at ſuch a day, even the mercy of the Lord Jeſus Chriſt unto eternal life! Wouldſt thou after ſuch a ſight think any time too much, or any pains too great for thy eternal good? Couldſt thou give the world and the fleſh, the choiceſt place in thy heart, and the chiefeſt part of thy life as now thou doſt? Shouldſt thou dare to be nibbling again at the Devils baits, or to be playing with the eternal fire, or to put off God with a few cold formal prayers, and that by fits, inſtead of hearty, fiery, continual ſupplication? Or to put off Jeſus Chriſt with a complement, that thou wearеſt his livery, and profeſſeſt thy ſelf a Chriſtian, inſtead of a ſincere reſolved dedication of*

of heart and life to his word and law? What ſaiſt thou man? And why wilt thou not be diligent and as holy now? Thou mayſt in the glaſs of Scripture ſee all that I have ſpoken (for the ſubſtance of it at leaſt) if thou haſt but an eye of faith; and without queſtion the ſight of faith is as ſure and true as a ſight of ſenſe; what reaſon canſt thou have, why thou ſhouldſt not work as induſt iouſly to eſcape hell, and obtain heaven, as if thou hadſt known theſe things experimentally, when the word of the living and true God ſpeaketh them ſo expreſly? Look 2 *Cor.* 5. *&* 10. *Acts* 17 *&* 24 *Eccleſ.* 12. 2. *ult. verſ.*

2. *Suppoſe thou wer't ſure to die this day come moneth, and take poſſeſſion of thine eternal eſtate, to do that which thou never didſt before, nor ſhalt ever do again; even to throw thy laſt caſt for eternity, wouldſt thou not then lay aſide all other matters, and make it thy only buſineſs to enſure an intereſt in Chriſt, and to make ſure of a regenerated ſanctified nature? wouldſt thou not then think, Well now, there is no daubing, no dallying any longer, I am now going to my long long everlaſting home: if I now deceive my ſelf with any thing in ſtead of the power of godlineſs, and miſtake at death, I ſhall miſcarry for ever: if I be not then right, I ſhall be wrong for ever. Now or never, now and ever.* 2. Sup. about death.

Wouldſt thou not highly prize every week of that moneth, every day of thoſe weeks, every hour of thoſe daies, yea and every minute of thoſe hours, and ſay, *Ah, deſperate folly to leave a work of ſuch infinite weight (for which my whole life was little little enough) to ſo ſhort a ſpace: and yet O infinite mercy, that I have any ſeaſons of grace left, wherein I may yet work out my ſalvation with fear and trembling?* How wouldſt thou labor as for life in this duty, and that ordinance, hanging on thoſe breſts, and tugging hard for ſome ſpiritual good? Wouldſt thou not with *Jacob wraſtle with God*, weep and make ſupplication? wouldſt thou not with the Ninivites *cry mightily* unto God for mercy? How would thy prayers proceed from the very bottom of thy heart? & with what force would they perice the very heavens? how wouldſt thou

thou with the Bereans *search the Scriptures*, and see upon what terms Christ and heaven may be had. Wouldst thou not strive to break thy heart with the hammer of the law, and to melt it with the Sun shine of the Gospel, that thou mightest repent? Would thou not encourage thy soul from the freeness of Gods mercy, the fullness of Christs merit to beleive? O what sad thoughts wouldst thou now have of thy *sin!* and thy *sins?* what serious thoughts wouldst thou have of *God*, and *Christ*, of *hell* and *heaven*, of *death* and *judgement*? Surely other manner of thoughts then now thou hast.

Thus friend it will be with thee if thou wert to leave this world within a month, or thou wert worse then *a mad man*. And why shall it not be thus with thee now, when thou art so far from ensuring thy life for a moneth, that thou canst not promise thy self the next hour? dost thou not believe that *thy foundation is in the dust?* Job 4. 19. *that man at his best estate is altogether vanity?* Psal. 32. 5. *that one dyeth in his full strength, being wholly at ease and quiet, his breasts being full of milk, and his bones moistned with marrow?* Job 21. 23, 24. Thou art not a tenant at thy own will, whilst thou dwellest in thy house of clay. Thou cuttest large thongs of Gods time, if thou assurest thy self another week. But look, Reader, dost thou not see that *eternity* is at the very threshold of thy house, that there is but a *step*, a *thin paper wall of life*, between thee and eternity! *Is* there not much more reason that thou shouldst be more industrious for thy soul and salvation, when thou art not sure to live a day, than if thou wert sure to live a moneth?

Mortalium nemo est qui crastinum sibi audeat polliceri. Euripid.

There is a *bird* peculiar to *Ireland*, called the *Cock of the wood*, remarkable for its fine flesh and folly; all the difficulty to kill them, is to find them; they fly in woods in flocks; and if *one* be *shot*, the *rest remove not but to the next tree, and there stand staring at the shooter till the whole covey be destroyed*; yet as foolish as this bird is, it may be the Embleme of most wise men in point of mortality, death sweeps away one and one, and one and another, and all the rest remain no whit moved, till at last they are destroyed, and then their folly is (though too late) bewailed.

3. *Suppose*

3. *Suppoſe thou couldſt ſpeak with thy carnal unregenerate neighbors or friends, that are now under endleſs remorſe, frying in thoſe unquenchable flames, and ſhouldſt ask them what cauſed them to miſcarry for ever, and how they came to that place of torment; and they ſhould tel thee, O friend, I thought heaven might have been had without ſo much ado, that there had been no need of that ſerioufneſs and laborioufneſs which a few preciſe ones practiſed, and which Miniſters ſo much preſſed. I thought I might do well enough with a formal lazy outſide ſerving of God, becauſe my neighbors did no better: I preſumed, that becauſe God was merciful, and Chriſt meritorious, and I enjoyed the ou ward pr viledges of the Goſpel, and gave God ſome of the time I could ſpare from the world and the fleſh in a little heartleſs devotion, that I ſhould be ſaved: never looking at that inward renovation and outward reformation which (I ſee now to my ſorrow) are required in all, to whom the ſpecial mercy of God and merit of Chriſt ſhall be extended, and now we and alas, I am tormented in theſe flames.* 3. Sup.

After ſuch an hearing from hell, wouldſt thou not be diligent to prevent thy damnation? Wouldſt thou not take heed of thoſe *knives* of negligence, idleneſs and formality, reſting in a few good means, which did cut the throate of others ſouls? Wouldſt thou after this, jeſt at heaven and hell, or trifl about regeneration or the new birth? Wouldſt thou again mock God, or cozen thy ſelf with *a form, a ſhell, a careaſs* of Religion? Would not the word thou hadſt lately heard, be alwaies ſounding in thine ears, and piercing thy heart, and quickening thee to be ſedulous and induſtrious about thy ſoul affairs? And why wilt thou not do as much now, when I can aſſure thee from the mighty poſſeſſor of heaven and earth, that this is as true (namely that many ſouls are eternally ſunk by reaſon of thoſe quickſands) as if thou hadſt heard it from the mouth of hell; nay it is poſſible a damned wretch may deceive thee, but it is impoſſible that the bleſſed God (who ſpeaketh as much with his own mouth) ſhould deceive thee. Look 1 *Theſſ.* 5. 3. *Mat.* 7. 21, 22, 23. *Matth.* 5. 20.

4. *Suppoſe thou hadſt with* Moſes *had a ſight of the back parts of the infinite God (about whoſe ſervice I am perſwading thee to be diligent)* 4. Suppoſition.

diligent) or with Iſaiah, *hadſt ſeen ſome extraordinary manifeſtation of his glory; or hadſt been with the diſciples at the transfiguration of Chriſt? Or ſuppoſe thou hadſt been in heaven, and ſeen the royalty and majeſty of God in thoſe glorious Angels and Saints which continually wait upon him, and in the glorified Saviour who ſitteth at his right hand, and repreſenteth him as lively and fully as is poſſible to the eyes of men: Suppoſe thou hadſt taken ſtrict notice of the number (how many millions) and order of Gods ſervants there, how high and noble their work is; how holy and pure their worſhip, and hadſt known the infinite power, holineſs, wiſdom, and juſtice of God as they do, and God ſhould turn thee again into this world, wouldſt thou ſlubber over thy duties, and play with his Ordinances as now thou doſt? Wouldſt thou pray to this God as if thou prayedſt not? Or hear from his Majeſty as if thou heardeſt not? Or attend on him ſo careleſly, as if thou didſt not attend on him at all? or wouldſt thou not rather think I can never be too ſerious in the ſervice of ſuch a God: I can never wait on him with humility enough, and with watchfulneſs enough, with uprightneſs enough, and with care and diligence enough?*

Shouldſt thou not be laborious in the ſervice of ſuch a good God? Give me leave to urge this thought a little farther, and to give thee a Scripture or two, which through the free grace of God have ſomtimes helped me againſt deadneſs and dullneſs in duties. The one is 2 *Chron.* 2. and 5. where *Solomon* telleth us, *The houſe I am to build muſt be great (mark the reaſon) for great is our God above all gods.* If God be ſo great a God, how greatly is he to be reverenced? canſt thou do too much ſervice for him? Or give too much glory to him? Can thy love to him be too great? or can thy fear of him be too great? Or can thy labor for him be too great, when this God is ſo great! *That he meaſureth the ocean in the hollow of his hand, and meteth out the heavens with a ſpan, and comprehendeth the duſt of the earth in a meaſure, and weigheth the mountains in ſcales, and the hills in a ballance. Behold the Nations are as a drop of the bucket, and are counted as the ſmal duſt of the ballance; Behold he taketh up the Iſles as a very little thing; And Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering. All Nations before him*

him are as nothing, and they are counted to him as less then nothing and vanity, Isa.40. 12,15,16,17. *God is a great God, and therefore greatly to be feared,* Psal.89.7. *God is a great God, and therefore greatly to be praised; for his greatness is unsearchable,* Psal.145.3.

If he be a *great God*, he may well require a *great house* to be his material temple; and if he be a *great God*, may he not justly call for a *great part* of, yea *all thy Heart* to be his spiritual temple? It is likely the Son *Solomon* learned this of his father *David*, who giveth us this as the reason why *he danced before the Arke of the Covenant of the Lord of the whole earth with all his might*, 2 Sam,6.14. & 21. *It was* (he saith) *before the Lord:* as if he had said, *Had it been before men only, or in their service, I might have been cold and careless, slothful and sluggish; but it was before the Lord, the infinite, incomprehensible and holy God, to whom I am unspeakably obliged for his distinguishing, mercy in chosing me before thy fathers house; and therefore all my might, and all my strength was little enough for such a God.* I might mind thee further that thou hast wrought hard in thy slavery to the world and thy flesh, in thy drudgery to the devil and thy lusts, whose reward and wages is nothing but disappointment and vexation, hell and damnation; and should'st thou not be *fervent fiery* (*seething hot* as the word signifieth) *in spirit when thou art serving the Lord? Rom.* 11. 12. *I* might also ask thee to whom thou owest thy whole strength, and thy whole heart, if not to God? Art thou so much indebted to the world and thy flesh, those enemies of thy salvation, as thou art to the blessed God? and who will at last pay thee best for thy strength and time? God or the world, Christ or the flesh? But *I* may speak more to this in another place.

Zeovτες. Rom. 11. 12.

Well Reader, have *I* yet, or rather the Lord by me, perswaded thee to set about this great business (upon which thy eternal felicity dependeth) *timely*, that is presently, and *throughly*, that is withal thy strength, as the main, chief and only work thou hast to do? Art thou resolved to do thine utmost endeavor, and through the strength of Christ faithfully to follow the directions which *I* shall commend to thee from the Lord, in order to thy recovery out of that bottomless misery, into which thou hast plunged

thy ſelf? *Is* there not abundant reaſon in what thou haſt read? Are they the words of a ſinful dying man, or of the jealous everliving God? *Is* it *I* only that call upon thee, to mind this ſpiritual life, or do not the daily and nightly mercies which thou (unworthy wretch) injoyeſt? do not the dreadful judgements which others feel, and thou haſt too much cauſe to fear? do not thy ſweet babes, thy dear children, cry often and aloud in thine eirs, *O that there were an heart in our Father, in our Mother, to fear the Lord, and keep all his Commandements alwayes, that it might go well with them and with their children for ever? Deut.*5.29. Nay, doth not the Almighty God, who obſerveth all thy wickedneſs, in whoſe hands thou art every hour, who can with a word ſpeak thee into that place of woe, wh re the worth of grace and holineſs is better known, and where the weight of ſin and ungodlineſs is more felt? Well, in hope that thou wilt not be ſuch an enemy to the God that made thee, that thou wilt not do that deſpight to the Spirit that moveth thee, that thou wilt not be ſuch a wilful murderer of thy precious ſoul as to neglect them, *I* ſhall ſet them down; the Lord ſet them home to thy heart.

Come along with me, and *I* will ſhew thee the *Bride*, the *Lambs Wife*, how ſhe muſt be trimmed and adorned for the marriage.

CHAP.

CHAP. XIV.

The first Direction, for the attaining a spiritual Life, Illumination.

1. Direction, Illumination.

FIrst, *Get thine understanding inlightned in the knowledge of thy sins and misery:* The *knowledge* of thy disease and danger must precede thy recovery and cure. Oh how many thousand souls have miscarried in the *dark* of ignorance? Did men know, surely they would not daily by their sins *crucifie the Lord of glory:* Did they know their misery, they would not be so merry as they are in waies of iniquity; they rush into sin as the horse rusheth into the battel, not knowing it will be to their death, to their destruction. I have sometime read a story of a King that was ever pensive, and never seen to smile, and being asked by his Brother the cause of it, he put him off till the next day for an answer; and in the mean time caused a deep pit to be made, commanding his servants to fill it half ful with fiery coals, and then causeth an old rotten board to be laid over it, and over the board to hang a two-edged sword by a smal slender thred, with the point downwards, and close by the pit to set a table full of all manner of delicacies. His Brother coming next day for an answer, was placed at the board, and four men with drawn swords about him, and with all the best musick that could be had to play before him: Then the King called to him, saying, *Rejoyce and be merry Brother, eat, drink and laugh, for here is pleasant being.* But he replied, *O my Lord and King, how can I be merry, being in such danger on every side?* Then said the King, *Look how it is now with*

thee, ſo it is alwayes with me; for if I look above me, I ſee the great and dreadful Judge, to whom I muſt give an account of all my thoughts, words and deeds; if I look under me, I ſee the endleſs torments of Hell, whereinto I ſhall be caſt if I die in my ſins; if I look behind me, I ſee all the ſins which I have committed, and the time which I have ſpent unprofitably; if I look before me, I ſee death every day drawing nearer and nearer unto me, if I look on my right hand, I ſee my conſcience accuſing me of all the evil I have done, and good I have left undone in this world; and if I look on my left hand, I ſee the creatures on their Makers behalf, crying out for vengeance againſt me a Rebel. Now then ceaſe hereafter to wonder why I cannot rejoyce in the things of this world.

This is the condition of eve y unſanctified man and woman, and did they but know it, they would ſee but little acuſe to ſpend their daies in paſtimes and pleaſure; but what the eye ſeeth not, the heart greives not: Had *Haman* known he had been ſo nigh his funeral, he would hardly have boaſted ſo much to his friends; but it is the policy of the God of this world, to blind mens eyes, leaſt they ſhould ſee and avoid damnation. As when a Malefactor is for ſome capital crime caſt at the Aſſize, he is then carried into a dark dungeon, and thence to execution: So the Devil, knowing that all the Sons and Daughters of *Adam* are caſt by the Law of God (the Law ſhutting them all up under ſin and wrath) endeavoureth to keep them in the dungeon of ignorance, till the day of their execution. When *Nebuchadnezzar* had conquered *Zedekiah*, 2 *Kings* 25. and 7. *he put out his eyes, bound him in fetters, and then carried him away to* Babylon: Thus Satan as ſoon as he entereth into the ſoul, laboureth to put out the eyes of the underſtanding, and ſo to lead them hood-winkt to hell. Did men know what they had done againſt God, and how they had undone themſelves, they would be reſtleſs till they attained a remedy: Did the ſinner but know the purity, jealouſie, power, and juſtice of that God, whom he daily provoketh: Did he but know the love and kindneſs, the blood and bowels of that Saviour, whom he undervalueth: Did he but know the pleaſures, and joy, and happineſs in heaven, which he neglecteth: Did he but know the beauty and amiableneſs, the

Diogenes being demanded what burthen the earth did bear moſt heavy; anſwered, an ignorant man.

the delights and comforts of grace and holineſs, which he deſpiſeth: Did he but know the emptineſs and vanity of this deceitful world, which he ſo heartily embraceth: Did he but know where ſin is in the premiſſes, ſorrow and hell (without faith and ſanctification) muſt be in the concluſion; Did men, I ſay, but know theſe things, how quickly would they turn from ſin unto God, giving a bill of divorce to their moſt beloved luſts, and entring into a moſt ſolemn covenant with the Lord! But having their underſtandings darkned, *they are alienated from the life of God* (that is, a life of holineſs) *through the ignorance that is in them, becauſe of the blindneſs of their hearts*, *Eph.* 4. 18. Obſerve how expreſſly the Spirit of God ſpeaketh ignorance to be the reaſon why men are ſuch ſtrangers to the power of Religion.

Reader, thou mayſt by all this ſee the neceſſity of knowledge, if ever thou wouldeſt be converted and ſaved. The Devil (as I ſaid before) carrieth men hood-winkt to hell; but God will never carry thee blindfold to heaven: The end of a Saint is the *inheritance in light*, *Col.* 1. 12. and the way thither is a way of *light*, *The path of the juſt is as a ſhining light*, *Prov.* 4. 18. and ſurely in reſpect of knowledge as well as in other reſpects. Do not pleaſe thy ſelf, that though thou art not book-learned, yet thou haſt as good an heart as others (as thy fooliſh ignorant neighbors will prate) for when thou thus ſpeakeſt, thou ſpeakeſt beſide thy book; for the book of God telleth us otherwiſe.

The ſoul without knowledge is not good, *Proverbs* 19. 2. There may be a *clear head* without a *clean heart*, the light of knowledge without the *heat* of grace; but a gracious heart in a grown perſon not diſtracted, was ever accompanied with a competency of knowledge in the head. And indeed knowledge is ſo near akin to grace, that it is often in the Word of God put for it *John* 17. 3. *It is life eternal to know thee to be the onely true God, and Jeſus Chriſt whom thou haſt ſent.* So 1 *Cor.* 2. 2. *Phil.* 3. 8. *Iſa.* 53. 11.

If thou would be ſanctified and ſaved, get knowledge, *ſeek knowledge as ſilver, and ſearch for it as for hid treaſure*, *Prov.* 2. 3, 4. This is the firſt thing to be done; it is firſt in the Miniſters Commiſſion, *Acts* 26. 18. *I ſend thee*, ſaith God to *Paul*,

Paul, to open the eyes of the blind, and to turn men from darkneſs unto light: and this is firſt in the Spirits operation on the ſoul. It *convinceth* the man of his *ſins*, *John* 16. 10, 11. It preſenteth to the underſtanding a catalogue of its many and bloody provocations *Imprimis* thus Guilty in *Adam* of *High treaſon* againſt Heaven; Majeſty, and thereby of want of original righteouſneſſe, and of a deep deadly pollution in the whole nature. *Item*, ſo many hundred *ungodly actions*, ſo many thouſand *unholy and Idle expreſſions*, ſo many millions of *evil thoughts* and *ſuggeſtions*. *Item* ſo many *omiſſions* and ſo many *commiſſions*: *Item*. So much precious time miſ-ſpent, a moment of which cannot be recalled or purchaſed with the revenues of the world: *Item*, ſo many talents of *health*, *ſtrength*, *food*, *rayment*, *eſteem*, *riches*, and the like miſimployed: *Item* ſo many *Sacraments*, *Sabbaths*, *ſeaſons of grace* miſimproved. *Item*. So much uncorrigibleneſſe under afflictions, ſo much unprofitableneſs under mercyes: Thus the Spirit inlighteneth the ſinners mind to ſee his ſins with their circumſtances, and black aggravations; as alſo what is like to be the fruit and effect of ſin, even nothing leſſe than ſuffering everlaſting perdition from the preſence of the Lord. It may be the Spirit may cauſe him as it were to ſee the ſmoak that aſcendeth from the bottomleſſe pit, to ſmell the ſent of that infernal brimſtone, and fire; to hear the roarings and howlings of the damned; nay poſſibly to feel a very hell in his own conſcience. The Spirit indeed is a free Agent, and worketh in what manner and meaſure he pleaſeth: But this is certain, he convinceth all of their ſins and miſeryes: *conviction* doth go before *converſion*. The Phyſitian of ſouls will heal none, but ſuch as know both their diſtemper and their danger, and thereby how infinitely they are obliged to him for their cure: As in the firſt creation one of the firſt things God made was *light*: ſo in the forming the new creature, *illumination* is before ſanctification: Everyone is able to ſay in Chriſt as he in the Goſpel, *This I know, whereas I was blind, now I ſee*, John 9.25.

This is abſolutely neceſſary in order to the ſecond direction I have to commend to thee; which is the ſincere humiliation of thy ſoul. There muſt be a *day-break* of light in the under-

understanding, before there can be an *heart-break* of sorrow in the affections; till sin and wrath be discerned by knowledg in the mind, thy will be no burden to the conscience, nor grief to the spirit: *As no good wrapt up in darkness excites desire, so no evil swathed up in ignorance striketh terror.* We may observe this by the holy Apostles expression; *I was alive without the law, but when the commandement came, sin revived, and I died,* Rom. 7. 9. *i.e. the time was that I was ignorant both of the laws strictness and my own sinfulness, and then I thought my self to be very safe, my conscience was very quiet, and my heart full of hope (or more properly presumption) about my future eternal happiness; thus I was alive without the law; but when my eyes were inlightned, to see how exceeding broad the Commandements of God were, and that once I compared my crooked race with that strait rule, and took notice how far short I came of that obedience which the law required, I was then a dead, a lost man: I quickly pulled in my plumes, and took down my sails, with which I was hastening in my conceit to Heaven: for I found that I was in very deed in the road to hell. When the Commandement came, sin revived, and I dyed:* There was then life enough in my lusts to wound me unto death, for I dyed.

Reader, if thou art convinced so far of the absolute necessity of conversion, as to desire it unfeignedly, let me request thee, for the sake of thy poor soul, to set some considerable time apart: thy body hath had many years: surely thy soul deserveth one day, and that speedily, to be serious in about its endlesse estate, and to compare thy wicked life with the pure Law of God, and observe how exceedingly thou hast swerved from the precepts therein commanded: consider not onely its *outward* and *literal*, but likewise its *inward* and *spiritual* meaning, and thou mayst presently discern, that thy whole conversation for so many years as thou hast lived, hath been a continued aberration and wandring from the Lord and his Laws. If thou lookest aright in that glasse, it will discover all the *spots* all the dirt, that hath been in the face of thy heart and life, *Jam* 1. 23. *By the Law is the knowledge of sin,* Rom. 3. 20.

Consider also, that thy breach of the Law makes thee liable to the curse of the Law, which is the infinite eternal wrath of the Law-giver. *Cursed is every one that continueth*

nueth not in all things that are written in the book of the Law to do them, Gal. 3. 10.

The Law muſt be ſatisfied; ſince not in its accompliſhment, it will in thy puniſhment.

If God caſt the glorious Angels out of Heaven, and reſerved them in chains of darkneſs, to the judgement of the great day for *one ſin*, and that (as ſome think) *in thought*, into what an hell may he caſt thee, whoſe iniquities for *weight* are like the *ſand* of the ſea, and for *number* like the *ſparks* of a furnace, and the *ſtars* in the firmament! Think of it with all poſſible ſeriouſneſs; thou hangeſt over the mouth of hell every moment by a ſmall thread of life, and if that ſhould be cut aſunder, the whole world cannot ſave thee from dropping into it.

CHAP. XV.

The ſecond help to a ſpiritual Life, Humiliation.

2. Direction, Humiliation.

II. IN the next place *labour to get thy heart deeply and throughly affected with thy ſins and miſery. Humiliation* muſt follow *Illumination*. It is not enough for this knowledge of the tranſgreſſions thou haſt committed, and the wrath thou haſt deſerved, to ſwim in thy head (it may be there as fire in the flint to no profit) but it muſt ſink down into thy heart, and be beaten out into an application of, and lamentation for thy guilt and wickedneſs.

Man is ſo ſinfully ſubtle, that he can bear the hiſtorical knowledge of theſe things in his underſtanding, he can hear the name of ſin and Hell, and be no more troubled then at a *painted devil*, or a *tale of purgatory*; but when God brings down ſin from being a *notion* to be an *obligation*, and entereth

entereth an *action* against the soul within it self, then it will begin to melt and mourn under the sense of its sins and sufferings. Thus after the Spirit of God hath been a *spirit of conviction*, it becometh a *spirit of bondage*: that eye which was before enlightened to see the lewdness of his heart and life, cometh now to affect his heart with grief and sorrow: This we find in those Converts, *Acts* 2. 37. when they had heard of their sin and guilt, they began to recant and repent: *When they heard those things, they were pricked to the heart.* The nails which had pierced Christs hands now pierce their hearts. It was with them (saith one) as *if the sharp points of daggers had been stuck or fastened in their hearts.* They wounded themselves with sorrow, that ever they had wounded the Lord Jesus with their sins.

The whole life indeed of a true Christian is (in some respects) a life of repentance: He is often *grieving Gods spirit*, and therefore he is often *grieved in his own spirit*: As long as the ship leaketh, the pump must go. Though the Christian doth not paddle or wallow in the mire of sin every day, as graceless ones do: yet he findeth, that daily his hands contract dirt, and his soul guilt, therefore he must daily wash with faith and repentance.

Some report of *Mary Magdalen*, that she spent thirty years in *Galba* in weeping for her sins: And *Tertullian* saith of himself, *That he was born for repentance.* *Anselm* telleth us, that with grief he considered the whole course of his life: *I found* (writeth he) *the infancy of sin in the sins of my infancy: the youth and growth of sin in the sins of my youth and growth: and the ripeness of all sin in the sins of my ripe and perfect age*: and then he breaks out into this pathetical expression: *What remaineth for thee, wretched man, but that thou spend thy whole life in bewailing thy whole life?* *In l. b. mediat.*

But especially at the time of a Christians *conversion* he is to mind *contrition*: when the vessel is *newly tapt*, then it runneth most *freely* and *plentifully*. None might approach the King of *Persia*'s Court *in sackcloth and mourning*, Est. 4. 2. but no wandring sinner may draw near to the King of Heaven without it. *Except ye repent ye shall perish.* God is resolved to break the sinners *heart in twain*, or his *back in hell*. He will have the wound search'd, and the pains of it felt, *Aut pœnitendum, aut percundum.*

felt, before it be bound up and cured. The wicked Prodigal must come to his Father with compunction in his soul, as well as confession in his mouth.

Look therefore, O sinner, into the book of thy conscience, and read over the black lines that still are in thy cursed heart, & the bloody leaves of thy wicked life: how long thou hast lived to little purpose, yea, to the killing of thy soul for ever: how far thou hast been from accomplishing the end for which thou wast born, & the errand for which thou wast sent into the world. Keep a petty *Assize* in thy heart: preferr a large *Bill of Indictment* against thy self: *accuse* and *condemn* thy self, not only verbally, but cordially, if ever thou wouldst have Christ to *acquit* thee. Thou hast spent many years in sinning, and should not thou now spend some hours in sorrowing? Thou didst make the soul of Jesus Christ *sorrowfull unto death*: shall not therefore thy soul be sorrowful, when thy *sorrow* may be *unto life*? Did the *Rocky rent* when he died for sin, and shall not thy *rocky heart* that thou hast lived in sin? He *bled* for thee, and wilt not thou *weep* for thy self? thou hast filled Gods (*a*) Bag with thy *sins*, and hast thou no *tears* for his (*b*) Bottle? Hast thou so long *broken* the holy *Commandements* of God, and shall not thy *heart* now at last be *broken*? The damned feel sin, it lyeth heavy on their souls: couldst thou lay thy ear to the mouth of that bottomless pit, thou mightst perceive by their yellowings and howlings, that *sin is sin in hell*, how lightly soever it is regarded by men upon earth. The Lord Jesus felt sin: Hadst thou been in the garden, and seen his blessed body all over in a *goar blood*, beheld those *drops*, yea *clods of blood* that trickled down his face, surely thou wouldst have believed that it was some heavy weight indeed, which caused such a bloody sweat in a *cold winter night*.

a Job. 14.17.
b Psal. 46,8.

And art not thou yet weary and heavy-laden? Do I speak to a man or a beast? to a living creature, or to a rock that will never be moved? If thou hast a disease in thy body, thou canst grieve and complain: and why not for the diseases of thy soul? Are not they farr more deadly, more dangerous? If thou losest a child, O what crying and roaring, what wringing of hands and watering of cheeks? nay, if thou losest a place of profit, an house, or a beast, thou

thou canst mourn, and think of it often with sorrow: And doth it not grieve thee, that thou hast lost, not thy child or cattel, but thy *Christ*, thy *Saviour*, thy *Soul*, thy *God* to eternity? If thou missest a good bargain that was offered thee, whereby thou might increase thy estate: or if thou buyest or hirest at too dear a rate, how dost thou beshrew and besool thy self for it? Hast thou not ten thousand times more cause to be really and highly displeased with thy self, and to ablior thy self in dust and ashes, that thou shouldst have all the riches, and glory, and pleasures of the eternal Kingdom tendered to thee with many intreaties, and yet thou hast refused them for the lying vanities of this world, and for the pleasures of sin which are but for a season? Thou hast denyed Heavens happiness for a bubble, a butterfly: all things for nothing. Did ever any fool buy so dear, and sel so cheap? Like *Saul*, busie himself in seeking asses, when a Kingdom sought him: like *Shimei*, seek his servant, and thereby lose himself. No fool like the sinner, that embraceth a shadow which will certainly flee from him, and neglecteth the substance which endureth to eternity.

Honorius the Emperor hearing that *Rome* was lost, cried, *alas, alas, very mournfully*, fearing it had been his hen so called, which he exceedingly loved; but hearing it was the famous City of *Rome* that was become a prey to his cruel enemies, he made a tush at it: Thus too too many can greive sufficiently for the loss of vanities, for toyes and trifles, but not at all for the loss of God, and Christ, and enduring felicities.

Well Friend, repent timely and truly of this thy folly, for I must tell thee, shortly it will be too late; if repentance be hid from thy heart now, repentance will be hid from Gods eye then, by whose Law thou art now a condemned man already; if thy heart be hardned now in sinning, the heart of God will ere long be hardened in sentencing thee to an eternity of suffering.

It is an infinite mercy, that God yet alloweth thee liberty for second thoughts, that notwithstanding thou hast shipwracked thy soul, yet thou mayest swime out safe upon the plank of repentance. Otherefore think no pains too great to break thy stony heart; it is worth the while, when free grace hath promised a vast reward to that haven-born work. Hadst thou once offered up to God the sacrifice of a spirit truly sorrowful, out of love to God, and self-loathing, because of sin, I could tell thee as good, as joyful news, as ever thine ears heard: The Father of mercies, and God of comforts, would be reconciled to thee in the Lord Jesus: Thy prayers for pardon and life would pierce Gods ears, and find acceptance, if they proceed from a broken heart, from sincere repentance. A penitent tear is a messenger that never went away without a satisfactory answer. Prayers with such tears are *prevalent*; yea (in *Luthers* phrase) *omnipotent*: Musick upon the waters sounds most pleasantly: *Thou hast heard the voice of my weeping*, saith *David*, *Psal.* 6. 8.

Augustus Cæsar having promised a great reward to any that could bring him the head of a famous Pirate, did yet, when the Pirate heard of it, and brought it himself, and laid it at his feet, not only pardon, but reward him for his confidence in his mercy. The God of bowels and compassion would do more for thee upon thy sincere submission.

Suet. in vit.

As *Antipater* was answered by *Alexander*, *Thou hast written a long Letter against my Mother; but dost thou not know that one tear of hers will wash out all her faults?* When the returning sinner weeps, the tender-hearted Father smiles: As he rejoyceth and laugheth at obstinate sinners destruction and ruine, *Proverbs* 1. 26. so he rejoyceth and smileth at the penitent sinners conversion. He will do something for an *Hypocritical* humiliation, to assure us, that he will do any thing upon a *sincere* humiliation. *Seest thou*, saith God, *how* Ahab *humbleth himself? this judgement shall not be in his dayes, but in his Sons dayes*, 1 *Kings* 21. 29. A pitiful humiliation it was God knew; he lookt sadly like a Fox in a trap

Plutarch in vit Alex.

Quod Deus loquitur cum risu, tu legas cum fletu. Aug.

a trap, meerly to get out; yet God takes notice of it, and deferreth the judgement upon it. If God set such a price upon counterfeit, what will he upon true Gold? Fierce *Esau* relenteth towards submitting *Jacob*, though he came against him ready and resolved to destroy him. Surely then the God of compassions (to whose pity and mercy the bowels of all the creatures are but as a drop to the Ocean) who call'eth those that goe from him, will not *cast away* those that come to him.

Reader, little dost thou think how much he longeth for thy conversion and humiliation: Little dost thou know what *kisses* and *embraces*, what *robes* and *rings*, what *mercies* and *merits*, what an *heaven* and *happiness*, what a *God*, and *Christ*, and *Grace*, and *Glory*, are all ready for thee, and wait only for thy readiness and preparedness for them, by thy humiliation for, and aversion from thy deceitful corruptions.

Alexanders Macedonians having offended him, laid by their Armes, put on mourning apparel, came running in troops to his tent, where for almost three dayes together they remained with loud cries and tears to testifie their remorse for offending him; and wilt not thou do as much for offending God. Plut. *in vit.* Alex.

As thou therefore lovest the life of thy soul, endeavor to get thy heart throughly humbled for thy sins; take a view of thy sins in the word of God, in the glass of his law, how in its nature it is contrary to his blessed nature and perfect law, and for its effects it maketh thee obnoxious to all the the threatnings of the word, to all the vials of Gods wrath, to all the miseries of this life, and to all the torments of hell for ever.

Consider while thou livest in thy estate of impenitency, *thou art a cursed sinner*; and if thou dyest in it, thou art a *damned creature*: the hand of God which is lifted up in the commination and threatning, will fall down in execution. If

the wrath of a King be at a messenger of death, O what then will the wrath of a God be! As that Christian King of *Hungary* told his brother (that sprang into his presence pale and trembling, because of the Executioner and Deaths-man, that had sounded his trumpet at his chamber door in the dead time of the night to call him away to execution) *O Brother, thou hast loved me, and never offended me, and in the sight of my Executioner so dreadful to thee? How then should I a grievous sinner, fear to be brought to judgement before Jesus Christ?* Consider the day of the Lords wrath is *coming, and who shall abide it?* This terrible fire is kindled; this horrible tempest is gathered, and ready to fall on thy head every moment. Do not put these things far off, as many do, who thereby deprive themselves of the happy effects which these thoughts might produce. A Cannon afar off, though never so great, doth no execution; men will not tremble and fall down for fear of it, when once they apprehend it many miles off: Things afar off, though very big, will seem very smal: A Star that is bigger than the whole earth, seems no bigger than a Torch, being many miles from us. Look therefore on all that misery that is treated of in the first use, as thy portion, and as nigh to thee, even at the very door; like a Serjeant it waiteth continually to arrest thee, and hale thee to the prison of hell. There is not a night in which thou lyest down to sleep, but this roaring Lion of the wrath of God lyeth down before thee, and is ready, when thou art asleep little dreaming of it, to rend thee asunder, & tear thy soul in pieces. In the morning when thou risest it waiteth upon thee, dogging thee all the day long, whatsoever thou dost, and following thee like a blood-hound wheresoever thou goest; thou mayest as soon flie from thy self as from it, till thou art effectually humbled for thy sins, the cause of it. And be not insensible of it, because it is invisible to thee. The influences of the Sun are hottest among the minerals in the bowels of the earth, where it is not at all visible, nor they sensible: So the fire of divine fury is hottest where it is not visible, nor the person sensible: Though thou mayest see it as plainly in the Scripture, as the Sun at noon day; *God is angry with the*

wicked

wicked every day, Psalm 7. 12. There is wrath prepared for the workers of iniquity, and it will assuredly and speedily be inflicted, if thou art not timely and truly humbled and converted.

I would also desire thee to ponder much the *free grace of God*, which is discovered in the Gospel; what bowels of compassion in the Father to give his Son, what infinite affection in the Son, to give himself for the reconciliation and salvation of his enemies. It is probable the *heat* of this unknown love may melt thy *frozen spirit*: The *flint* itself is broken with the hard *hammer* and the *soft pillow*. This is the most ingenuous sorrow that *is never to be sorrowed for*, which springeth from the consideration that thou hast sinned against so *good*, so *pure*, so *perfect* a God, in conformity to whom, and communion with whom, all thy happiness consisteth. The Law indeed is of excellent use to open the sore, to search the wound, to make the Patient feel his need of, and send him upon his Physician; thus it is *a School-master to drive the soul to Christ*: but *winter fruits* are more harsh and sowre, when *summer fruits* are sweet and pleasant. God taketh most delight in those tears and sorrow, which are the fruits of hot love to his blessed Majesty. And could I see them once in thee, I durst joy thee of the *Babe of Grace*, the new Creation. They are at least the kindly *bearing throws* of one in travail, very near her hour of delivery, as also often the *after-pains*. A stroak from *guilt*, from *wrath*, broke *Judas* heart into *despair*: A look from *love*, from Christ, broke *Peters* into tears. That sap and moisture which in frost and snow lyeth hid and buried in the earth, sheweth it self pleasantly in the fruits of the trees, when it is called forth by the warmth of the Sun.

Aspexit Christus, & flevit Petrus. Ambr.

Even *Saul* himself will lift up his voice, and weep when he seeth a clear testimony of the love and undeserved kindness of *David*.

Hast thou never beheld a condemned prisoner dissolved into tears, upon the unexpected and unmerited receit of a pardon, who all the time before was as hard as a flint? The

hammer

hammer of the Law may break the Icie heart of man with terrors and horror, and yet it may *remain ice* still, unchanged: But when the *fire* of love kindly chafeth it ice, it is *changed* and *dissolved* into water, it is no longer ice, but of another nature. Where the Sun is most predominant, there are the sweetest Spices, the richest Mines, and the costliest Jewels. Do thou therefore meditate much on the love of God and Christ to thy unworthy soul: Think what love is it that still *spareth* thee, notwithstanding all thy God-daring and Soul-damning provocations, and that when others (probably better than thy self) are every day and night sent to that place, where God hath large interest for his long patience. What love is it, not only to forbear thee, but also to *do thee good!* thou his enemy art hungry, he feedeth thee; thou art thirsty, he giveth thee drink. *If a man find his enemy, will he let him go?* 1 *Sam.* 24. 19. but loe God findeth thee every moment; as all thy sins are within the *reach* of his eye, so thou thy self art continually within the *reach* of his *arm*; he can as easily turn thee into hell, as tell thee of hell: And yet he letteth thee go, and more than that, doth thee good. Thou spendeth every hour upon the stock of mercy. God is at great charge and much cost in continuing meat, and drink, and health, and strength, and time which thou dost ravel out, and wanton away unprofitably.

What *love* was that in the Father which sent his own Son to die, that thou mightst live! Well might the beloved Disciple say, *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life*, John 3. 16. In this the bowels of divine love are naked, as in an Anatomy: In other things the love of God is as the beams of the Sun *scattered*, which are warm and comfortable; but in this it is as the beames of the Sun *united* in a burning glass, *hot fiery burning* love; *God so loved the world*, so *dearly*, so *intirely*, so *incomparably*, so *infinitely*: It is a *sic* without a *sicut* (as one observeth) a pattern which can never be parallel'd. *In this God commended his love towards us, in that when we were sinners Christ died for us.* Rom. 5. 8. when God sent his Son into the world, he did as it were

say

ſay to him, *My dear Son, thou Son of my chiefeſt love and choiceſt delight, go to the wicked unworthy world, commend me to them, and tell them, that in thee I have ſent them ſuch a love-token, ſuch an unqueſtionable teſtimony of my favour and good-will towards them, that hereafter they ſhall never have the leaſt colour of reaſon to ſuſpect my love, or to ſay, Wherein haſt thou loved us?* Malachi. 1. 2.

What *love* was that in the *Son of God*, which moved him to become the *ſon of man*, that thou mightſt become the *ſon of God*! What *love* was that which made him ſo willingly undergo the ſcorns, and flouts, and deriſions of wretched men, the rage, and malice, and aſſaults of ravenous devils, the wrath and fury of a righteous God; ſuch pangs and tortures in his body as no mouth can expreſs, ſuch ſorrows and horror in his ſoul as no minde can conceive; and all that thou mightſt eſcape ſuch miſery, and obtain everlaſting mercy!

Greater love than this hath no man, that a man lay down his life for his friend, Joh. 15. 13. The *paſſion* of Chriſt was the greateſt evidence of his *affection*. The laying down of *life* did abundantly proclaim his *love*. His *love* before was like wine in a caſk, hardly ſeen: but O how did it *ſparkel* and *caſt it colour* in the glaſs of his ſufferings! This Diamond before hid in the ſhell, doth ſhine radiantly in the ring of his death: If his *tears* did ſo much ſpeak his love to *Lazarus*, that the Jews who ſaw him weeping, cryed out, *Lo how he loved him!* ſurely his heart-blood doth far more demonſtrate his love to his members. They that beheld him bleeding in the garden, had far more reaſon to ſay, *Look, loe how he loved him!*

What *love* is that which did all this for ſuch a worm as thou art? ſuch a ſinner, ſuch a rebel; what would God *loſe* if thou wert eternally loſt? the leaſt tittle of his happineſs would not be diminiſhed: this Sun is no loſer when men ſhut their eyes, and will not behold its light: what *gaineth* God, if he gain thee to himſelf, to his ſervice? thou canſt not adde the *leaſt cubit* to the ſtature of his perfections: the refreſhment is to men, not to the Spring when the weary paſſengers drink of it. He doth not command thee

to repent from any *need* he hath of thee, but from the *pity* he hath to thee. He entreateth thee to return, not that he may be *blessed* and *happy*, but that he may be *bountiful* and *liberal* in bestowing on thee those blessings which *accompany salvation*. Methinks the apprehension of Gods great love and goodness should have such an impression on thee as to make thee little and low in thine own thoughts. Is it not a wonder, that God should vouchsafe a gracious look upon such a clod of earth, a piece of clay as thou art? but what admiration can answer this love & condescension, that God should *wait* and *intreat* to lift thee up, who wouldst cast him down! That an *Emperour* should sue to a *traitour*; that *Majesty* should thus stoop to misery; that the Lord of life and glory should prepare for thee exceeding rich and precious promises, a crown of life, a purchased possession, and beseech thee to accept of them! Were thy heart never such hard metal, one would think that such an hot fire of burning love should melt it. I have in two or thee Authors read of five men that met together, and asked each other what means they used to abstain from sin? The first said, *The thoughts of the certainty of death, and uncertainty of the time moved him to live every day, as if it were his last day.* The second said, *He meditated of the day of judgment, and the torments of hell*, and they frighted him from medling with his dangerous enemy, sin. The third considered *of the deformity of sin, and beauty of holiness.* The fourth, *of the abundant happiness provided in heaven for holy ones.* The last continually *thought of the Lord Jesus Christ and his love, and this made him ashamed to sin against God.*

Reader, if thou hast but any ingenuity, the abuse of such love and kindness should work upon thee. Some say, the blood of a *goat* will soften an *Adamant*: shall not then the blood of *this true goat* dissolve thy adamantine heart? Beasts themselves have been won by kindness, and wilt thou be worse than a beast, that such Philanthropy and kindness of God shall no whit stir thee or humble thee?

There is a twofold necessity of a deep serious humiliation (for which cause I have been the more large upon it, though indeed I have added very much more than I first intended) in order to the two next directions which I shal prescribe thee.

First, *In order to thy hearty acceptation of Jesus Christ*, Humiliation

miliation is like *John* Baptist, *to prepare the way* of Christ before him. Christ will not be a Saviour to them that do not set an high valuation upon him: now an unhumbled sinner is a man (conceitedly) *whole*, seeing no need of, and therefore setting little price upon the Physitian of Souls. Till men see that they are *cast* by the Law of God, and *condemn'd* men, they will never heartily desire and value a *psalm of mercy*. According to a mans *sense* of misery, such is his *estimation* of mercy: When *Paul* saw himself *the chiefest of sinners*, then that saying, *That Christ Jesus came into the world to save sinners*, was *worthy of all acceptation*. *This sharp sawce* of repentance doth commend Christ exceedingly unto the spiritual palat: The more bitter and irksome sin is, the more sweet and welcome Jesus Christ will be to the soul. When the sinner seeth that he is *lost in himself*, then (and not till then) will he truly request *to be found in Christ*; the *Prodigal* did not prize the *bread* in his fathers house, til he was ready to *perish for hunger*. Ministers preach much of the infinite excellencies that are in Christ, of the unspeakable misery of siners without Christ, of the absolute necessity that men and women stand in of Christ, and yet preach to little purpose; most prize their shops and their lands, their relations, yea, and their sensual lusts above the Lord Jesus, notwithstanding all their pretences to the contrary; they see no such need of him, nor such worth in him, as the Preachers and Scriptures speak of: What's the reason of it? truly this; They were never sensible of the stings of the fiery Serpents; if they had, they would look up to the brazen serpent with an eye of greater respect. They were never *pricked to the heart*, and therefore cry not out, *Men and brethren, what shall we do to be saved?* But when God discovereth his wrath to the soul, and shutteth the soul up under it, when he commandeth conscience in his Name to arrest the soul for all its debts which it oweth to divine Justice; and when in pursuance thereof conscience doth in the name of the dreadful God, charge on the sinner the guilt of all his sins, and hales him to the Judgment seat of God, where he seeth nothing but frowns and fury, fire and brimstone, and feeleth nothing but tribulation and anguish, indignation & wrath: now the sinner cryeth out in bitterness of spirit, 1 Tim. 1. 15.

O wretched miſerable man, alas, alas, I am undone! What deſperate madneſs poſſeſſed my ſoul thus to provoke the Almighty God by my ſins? Into what a ſea of miſery have I brought my ſelf by mine iniquities? The God whom I ſee is angry, the wrath which I feel is heavy, the torments which I fear are infinite. The Law which ſheweth no mercy is violated: the God who will have full ſatisfaction for the breach of his law, is incenſed; conſcience which is his Jailour, is commiſſionated to wound and terrifie me: And whether ſhall I go? There is wrath above me, wrath below me, wrath without me, wrath within me, wrath round about me. A world (mark now) *for a ſurety to diſcharge me of theſe debts; a thouſand worlds for that balm which can heal this wounded conſcience. Ten thouſand thouſand worlds for a Jeſus that can deliver from the wrath to come.* When *ſin* comes to be *ſin indeed*, then and not till then a *Saviour* will be a *Saviour indeed*.

Secondly, humiliation is neceſſary in order *to the Souls hearty reſignation of it ſelf to every Law and Command of Chriſt.* According to a mans humiliation, ſuch will his ſubjection to Chriſt be; Humiliation is (in ſome ſenſe) the *foundation* of a Chriſtians obedience; and the ſtrength of the building dependeth upon the ſtrength of the foundation. The reaſon why the Religious buildings of hundreds of Profeſſors in our dayes (though they have been very fair and beautiful to the eye) have miſcarried, is this, the want of this foundation, their hearts were never throughly humbled. The reaſon why the ſtony ground did not bring forth good fruit, was this, the plough had not gone deep enough, *it did not take deep root*, Matth, 13. 20, 21.

Men would never dally with God as they do, or halt as the *Iſraelites* between two opinions, be ſometimes for God, and ſometimes for the world: holy by fits and girts, if they had ever felt the weight of ſin. Chriſt when he cometh into the ſoul as a Saviour, will come alſo as a Soveraign to command and govern the whole man: He is the true *Sun*, and he will have the *whole heaven*, the whole heart to himſelf: he will allow no writ of partition: his Law forbiddeth inmates as well as mans. Now againſt this, the natural carnal man riſeth and rebelleth exceedingly: He hath ever at this time ſome luſt or other which he valueth as his limbs,

limbs, some *right hand* that he desireth may not be cut off, some *right eye* which he would not have pluckt out, some *Herodias* that must not be medled with, some *Absolom* that the sinner intreateth Christ to spare, and deal gently with for his sake. Therefore before the Lord of hosts can make absolute conquest, before he can perswade the besieged soul to surrender it self wholly and altogether to his government, he is forc'd by the *Granadoes*, and thundring *Cannons* of the Laws curse, and Gods wrath, to fire and fright it out of all its sinful holds. Then it will come up to those excellent terms of the Lord, which are most honourable for the Saviour, and most profitable for the Soul. Now he seeth most certainly such a *sting* in sins tail, that he dares plead no longer for the *beauty* of its face: Now he feeleth it as a dart in his liver, as an arrow sticking in his heart, as a coal of fire in his hand: he is heartily willing, yea, thinks himself much beholden to that Redeemer that will pluck out this dart, this arrow. O how readily doth he throw away this coal of fire, fearing to be burnt by it any more! We have two famous instances of this in Scripture. The one is in *Paul*, *Acts* 9. 6. When *Paul* that was posting in the road to hell, comes to be knockt down, and to feel those tremblings and terrors in his spirit, he crieth out, *Lord, what wilt thou have me to do?* He had probably heard much before of God: but he regarded it not, till now he receiveth a *word* and a *blow*: a *word* from without, and a *wound* within to set it home; now it is, *Lord, what wilt thou have we to do?* before it was, *What will the high Priest, the Scribes and Pharisees have me to do? and what will the vain imaginations, and high thoughts which exalted themselves against God and Christ, have me to do?* but now it is, *Lord, what wilt thou have me to do?* Before his heart was like hard wax, it would take no impression from God: but now it is softned by this fire of inward humiliation, it is ready for any stamp. God may imprint what he pleaseth; *Lord, what wilt thou have me do?* The other instance is in the cruel, rough, hard-hearted *Jaylour*; After the earth-quake, & the heart-quake which God had caused, *he springs trembling in, and fell down before* Paul *and* Silas, *crying out, Sirs, What shall I do to be saved?* Acts 16. 29. 30.

Probably therefore, fleshly lusts may be called *earthly members*. Col. 3. not only because they flow from the body of death, but also because they are as dear to men as their bodily members.

Observe

Obſerve, now the man is *heart-ſick* indeed, he is willing to take the moſt *bitter pills*: As if he had ſaid, *Sirs, Do but tell me what I muſt do for ſalvation; though the termes be never ſo hard, the conditions never ſo unpleaſant, the price never ſo much, the pains never ſo great, yet I will ſubmit to any thing, to all things for ſalvation* What muſt I do to be ſaved?

When the *Iſraelite* firſt ſets out towards *Canaan*, there is a *mixt multitude* (as when they marched out of *Egypt*) of carnal affections which deſire and endeavour to bear him company: now becauſe God knoweth that the land is too good for ſuch evil inhabitants, and beſides that they will cauſe many mutinies in the way, he brings therefore the *Iſraelite* into the *wilderneſs*, to *humble him*, and to cut them off.

Before the ſoul be throughly humbled, it *dodgeth* with Chriſt, it plaies *faſt* and *looſe*, *off* and *on*; this it liketh, and that it diſliketh: this part of the yoke is uneaſie, this burthen is too heavy, and ſuch and ſuch commandments are grievous: fain it would have Chriſt and his precious promiſes, but loth it is to forego its old friends, its beloved luſts: but when God is pleaſed to *take the ſinner by the throat*, and to ſhake him out of his ſecurity, by ſhewing him ſin and wrath in their colours, making him ſenſible of the one, and terrifying him with a fearful expectation of the other, laying him at the pits brink, within the *ſmoak* of hell, within the *ſmell* of that brimſtone, within the *ſcorchings* of that eternal fire which is prepared for the Devil and his Angels, now the ſinner ſeeth that God is in earneſt, and therefore dareth not halt or halve it any longer; now he is in a boiſterous ſtorm, and caſteth all thoſe goods his darling ſinnes into the ſea, perceiving that he muſt periſh if he do not.

God is neceſſitated to *launce* mens wounds, and put them to pain, becauſe otherwiſe they cannot be cured. When the metal is thus melted, God may caſt it into what mold he pleaſeth. O thrice happy is that heart which hath been deeply and truly humbled: it ſhall hold out in thoſe tempeſts, wherein many others ſhall make ſhipwrack of faith and a good conſcience.

CHAP.

CHAP. XVI.

The third help to a ſpiritual life; Application of, or affiance on Jeſus Chriſt.

THirdly, if thou haſt been faithful in following my former advice, to get thy mind enlightned to ſee, and thy heart throughly humbled for thy ſin and miſery: *thy next work is to reſt and rely upon the Lord Jeſus Chriſt for pardon, grace and ſalvation. To look upon him, as one appointed by the father, given by himſelf, ſanctified by the ſpirit, and revealed in the word of truth, the Goſpel, to be the only and al-ſufficient Saviour of loſt ſouls.* It is now the proper time for thee to caſt thy ſoul, thy ſins, thine eternal eſtate, upon the infinite meritoriouſneſs of the bleſſed Redeemer. Experience ſheweth, that it is very eaſie for an unbroken ſinner to preſume, but ſurely it is very hard for an humbled ſinner that hath had all his vileneſs and unworthineſs diſplayed before his eye, and the infinite wrath of God like a mountain of lead oppreſſing his conſcience, to believe, and therefore I have prepared ſome choice cordials for ſuch fainting ſpirits, which I ſhall give thee anon. But my work now is to beſeech thee (*broken heart*) that thou take heed of thinking to *lick thy ſelf* whole. I know the Devil and thy heart will be both buſie and diligent to get thee to make a *Chriſt* of thy *contrition*, and a *Saviour* of thy *humiliation*: O how unwilling is man when he hath ſhipwrack't his ſoul, to commit himſelf naked to the ſea of Chriſts blood! how earneſt is he to have the chains & jewels of his earthly affections along with him, and to ſwim out upon the rotten boards of his own works!

Direction. Application of Chriſt.

Reader,

Reader, now therefore especially, if thy soul be in a *flame*, be careful out of what *well* thou draweſt the water to quench it. This is one of the chiefeſt (nay the chiefeſt of all) fundamentals in Religion; and therefore it behoveth thee to be very tender. Now thou art nigh drowning, neer ſinking in the Ocean of divine fury, thou hadſt need to make ſure that the bough or ſtake, or whatever it be by which thou holdeſt, be ſtrong enough, and able to bear thy weight. It is likely, (nay it is certain, if thou art humbled as aforeſaid) thou prayeſt, thou mourneſt, thou ſigheſt, thou loatheſt thy ſelf for thy wickedneſs, thou admireſt God for his forbearance, thou longeſt after help and deliverance; beſure that thou do not look on theſe as ſo much money wherwith thou mayeſt purchaſe thy pardon, and buy off thy guilt; for believe it if thou doeſt, as white as thy ſilver is, it will draw black lines, inſtead of wiping off thy old ſcore, thou wilt thereby run further in debt. Evangelical humiliation is required, not ſo much to make *thee acceptable* to Chriſt, as to make *Chriſt acceptable* to thee. It is a *good evidence* of the beginnings of ſanctification; but it is a *bad advocate* for thy juſtification. It is as truly dangerous to appear before God in the rags of thy own righteouſneſs, as in thy ſinful nakedneſs.

If ever thou receive the bleſſing of pardon and love from thy heavenly father, it muſt be by appearing in the garments of thine elder brother. He maketh his *accepted*, but it is in Chriſt the *beloved*, *Eph.* 1. 6. Nothing but perfect righteouſneſs will pacifie Gods anger, or ſatisfie his juſtice, pleaſe thoſe *eyes which are purer than to behold the leaſt iniquity*: And this righteouſneſs is only in Chriſt, *who was made ſin for thee, that thou mightſt become the righteouſneſs of God in him*, 2 *Corinth.* 5. *ult.*

Do not therefore, when thou ceaſeſt to be an Athieſt, begin to be a Papiſt, in relying upon thy good works: for though God will not ſave thee without them, yet he will never ſave thee for them.

This ſpiritual life is a life of Faith; and indeed upon this the whole almoſt of thy work depends. *Fide regeneramur; reſipiſcentia non ſolum fides ſubſequitur, ſed ex ea naſcitur.* Calv.

Shephards Sincere Convert. p. 107. Edit 5.

'Canſt thou (ſaith an eminent Miniſter now with Chriſt) 'make thy ſelf a Chriſt for thy ſelf? Canſt thou bear, and

'come

'come from under an infinite wrath? canst thou bring in 'perfect righteousness into the presence of God? This 'Christ must do, else he could not satisfie and redeem. 'And if thou canst not do this, and hast no Christ, desire 'and pray, till heaven and earth shake, till thou hast worn 'thy tongue to the stumps; endeavour as much as thou 'canst, and others commend thee for a diligent Christian: 'mourn in some wilderness, till Doomsday; dig thy 'nails, weep buckets full of hourly tears, till thou canst 'weep no more; fast and pray, till thy skin and bones cleave 'together; promise and purpose, with ful resolution to be 'better; nay, reform thy head, heart, life and tongue; and 'some, nay all sins; live like an Angel, shine like a Sun, 'walk up and down the world like a distressed pilgrim go-'ing to another Countrey; so that all Christians commend 'and admire thee; die ten thousand deaths, lie at the fire-'back in hell so many millions of years as there be piles of 'grass upon the earth, or sands upon the sea-shore, or stars 'in the firmament, or motes in the Sun: I tel thee, not one 'spark of the wrath of God against thy sin shall be, can be 'quenched by all these duties, nor by any of these sorrows: 'for these are not the blood of Christ.

It is both unacceptable and unprofitable for thee to approach God, either in *himself*, or in *thy self*. *I dare not meddle with an absolute God*, saith *Luther*. God in himself is a consuming fire, but in his Son a loving father. Do thou therefore, now thou knowest thy self and sin, labour to *know Jesus Christ, and him crucified*, 1 Cor. 2. 2. *and count all things dung and dross for the excellency of the knowledge of Christ Jesus thy Lord*, Phil. 3. 8. Read, and pray, and weep, and pant, and thirst, that thou mayest be found in him: *not having thy own righteousness, which is according to the law: but that which is through the faith of him, the righteousness which is of God by faith*, Phil. 3. 9. Take a view of him in the Gospel, where he is crucified before thine eyes, and behold him displayed in both his natures, and all his offices, and therein his suitableness unto, and sufficiency for all the wants and necessities of thy dying soul. Dost thou see a cloud of judgments gathering apace, and ready to pour down on thy head, run to him for shelter: he is both a *shadow from the*

Nolo Deum absolutum. *Luth.*

Isa. 25. 4. *the heat, and a shelter from the storm.* Is thy conscience wounded with thy sins? hasten to the wounds of the Saviour: *by his stripes thou mayest be healed, Isa.* 53. Do the murdering pieces of the Laws curses threaten to destroy thee? flie like the distressed Dove to the clifts of the *rock of ages*, the boared hands and feet, the pierced side of thy blessed Redeemer, there thy soul may be sure of safety. He is the only *Ark* wherein thou mayest be saved, when the whole world that lyeth in wickedness, shall be drowned, shall be damned. He is the little *Zoar* whether thou mayst retire, and thy soul shall live, when fire and brim-stone, yea hell shall be rained from heaven on ungodly ones. He is the true *City of refuge*, wherein thou mayst assuredly escape the wrath of God, which like the *avenger of blood* pursueth thee. An hearty thankful acceptation of Jesus Christ, as he is tendered in the Gospel, will at the day of judgement be a plea as acceptable unto God, and profitable unto thee as perfect subjection to all the commands of the Law.

Gehenna è cælo. *S. Lu.*

'Tis a folly to think that an Emperors Revenues will not pay a beggars debts. Christ hath undertook to satisfie and he hath money enough to pay. Free grace can shew you large accounts, and a long bill cancelled by the blood of Christ Mr. *Manton* on Jam. p. *ult.*

Themistocles appeased the anger of K. *Admetus* by holding the King Son in his arms; so doth the Christian appease God by holding his Son in the arms of faith.

Consider how full his merits are, he is *an horn of salvation, Luke*, 1. 69. *i.e. strong to save*, the strength of the noble beasts lying in their horns: There is no sinner so *black*, but the blood of this Saviour can make *white*, Rev. 7. 14. There are some diseases which other Physitians cannot cure, but he healeth all diseases. All are *dangerously*, but none *desperately sick* whom he undertaketh. Thou owest a vast debt to Justice, but the Lord Jesus is an able Surety; *He is able to save to the uttermost those that come unto God by him. Heb.* 7. 25.

O what is it that thou wantest, which perfect righteousness and Infinite meritoriousness cannot procure! Do'st thou want Remission? *God forgiveth sin for Christs sake, Ephes.* 4. *ult. The blood of Jesus Christ his Son cleanseth from all sin, 1 John*, 1. 7. He was a great sinner (as *Luther* observeth) by imputation, that thou might'st be innocent through condonation and pardon. Dost thou want reconciliation with God? *He maketh peace through the blood of his Cross, Colos.* 1. 20. *God is in Christ reconciling the world to himself. 2 Cor.* 5. 20. He endured his Fathers frowns and fury, that thou might'st enjoy his smiles and favour. Dost thou want sanctification? *His blood is sanctifying as well as justifying*, Heb. 9. 14. He did not only buy off thy score of guilt, but also purchast a new

new ſtock of grace for his bank-rupt creature to ſet up with again.

The oyl of grace was abundantly poured on the Churches head, that it might fall down on the skirts and members. *Of his fulneſs thou mayſt receive grace for grace.* *Joan*, 1.16. Doſt thou want ſalvation? *He hath the power and gift of eternal life.* *John*, 10.28. *John*, 17. 24. *He is the Author of eternal ſalvation.* *Heb.*5.9. Thou mayſt have boldneſs through the *blood of Jeſus, to enter into the holy of holies.* *Heb.*10. 19,20. He paid an infinite ſumme, to purchaſe the Fathers houſe for thine everlaſting home. What ever thy need be, he is able to ſupply it, for he is an univerſal Treaſure which can never be ſpent, a Spring that can never be drawn dry. *In him dwelleth the fulneſs of the God-head bodily.* Col.2. 9.

Conſider alſo how *free* his *mercy* is, as well as his *merits full.* Thou mayſt *drink of the water of life freely.* Rev.22. 17. If thou wilt buy his benefits, thou muſt leave thy mony behind thee. *His wine and milk is to be had without mony, and without price.* *Iſa* 55.2. Do not hold off, thinking to carry worthineſs to Chriſt, but believe on him, and thou mayſt fetch worthineſs from Chriſt. The ſame free-grace which gave Chriſt for thee without thy prayer, will at thy deſire give Chriſt to thee. Do not alwayes lie poring upon thy unworthineſs, but if thou art ſenſible of it, and ſorrowful for it, believe it, thou art *worthy* enough to *Divine acceptation*, though not to *Divine ſatisfaction.* As his Omnipotency anſwereth thy weakneſs, and his fulneſs thy wants: ſo doth his free-grace all thy unworthineſs. The natural Sun doth not inlighten more freely, then this *Sun of Righteouſneſs* doth enliven all that come under the ſhadow of his wings.

Ponder how *univerſal his offers of Grace are.* Jeſus Chriſt with all his merits are tendered to all. The propoſals of Divine mercy and love are general and univerſal. *Go preach the Goſpel* (obſerve) *to every creature.* *He that believeth ſhall be ſaved.* *Ho every one that thirſteth*, *Iſa.*55.1. *If any man* (let him be poor or rich, high or low) *thirſt, let him come to me and drink.* *John*, 7. 37.

'Tis a great encouragement, that in the offers of pardon and life, none are excluded; why then shouldst thou exclude thy self? *Come to me all ye that are weary and heavy-laden*, Matth. 11, 28. Mark (poor sinner) *all ye*; Art not thou one of that *all*? Is not thy wickedness thy weight, and thy corruption thy burden? then thou art called particularly as well as generally: Jesus Christ taketh thee aside from the crowd, and whispereth thee in the ear, *O poor sinner that art weary of the work, and heavy-laden with the weight of sin, be intreated to come to me: I will give thee rest.* Why doth thy heart suggest, that he doth not intend thee in that call? Doth he not by that *qualification*, as good as name thee? Ah, 'tis an unworthy, a base jealousie to mistrust a loving Christ without the least cause.

Once more meditate, how *willing* he is to heal thy wounded spirit, *and be not faithless but believing*: He is willing to accept of thee, if thou art willing to accept him. What mean his *affectionate invitations*? He seeketh to draw thee with cords of love, cords that are woven and spun out of his heart and bowels. Cant. 4. 8 *Come away from Lebanon, my sister, my Spouse, from the lyons dens, from the mountains of Leopards.* Christs love is hot and burning; he thinketh thou tarriest too long from his embraces. *Open to me my sister, my Love, my Dove, my undefiled.* Cant. 5. 2. Christ stands begging for entrance? *Lost man, do but suffer me to save thee; Poor sinner, suffer me to love thee:* These are the charms of Gospel Rhetorick. None singeth so sweetly as the Bird of Paradise, the Turtle that chirpeth upon the Churches hedges, that he may cluck sinners to himself. What mean his *pathetical expostulations*, *Why will ye die?* Ezek. 33. 11. What reason hast thou thus to run upon thy death and ruine? *What iniquity have your fathers found in me, that they are gone far from me?* Jer. 2. 5. what harm have I ever done them? what evil do they know by me, that they walk so contrary to me? but one place for all. *Micah.* 6. 3, 4. *O my people, what have I done unto thee? and wherein have I wearied thee? testifie against me. For I brought thee out of the Land of Egypt, and redeemed thee out of the house of servants. O my people, remember now* what bowels of love are here sounding

Mr. *Manton.* on Jude p. 75.

ſounding in every line: what fiery affection is there in ſuch ſweet expoſtulations! O admirable condeſcention!

What meaneth his *ſorrow* for them that refuſe him for their Saviour? *He is grieved becauſe of the hardneſs of mens hearts, Mark* 3. 5.

He ſhed *tears* for them that ſhed his *blood*. When he came nigh that City (which was the ſlaughter-houſe of the Prophets of the Lord, and of the Lord of the Prophets) *he wept*, Luke 19. 41. *If thou hadſt known, even thou in this thy day!* The brokenneſs of his *ſpeech*, ſheweth the brokenneſs of his *ſpirit*. He is *pitiful* towards their ſouls, that are ſo *cruel* to themſelves, and *weepeth* for them that go *laughing* to hell.

What meaneth his *joy at the birth-day of the new creature*, when he is received with welcome into the ſinners heart? The mother is as much pleaſed that her full breaſts are drawn, as the child can be. The day of thy cordial acceptation of him, will be the *day of the gladneſs of his heart*; At ſuch an hour *he rejoyced in ſpirit*, ſaith the Evangeliſt, *Luke* 10. 22. He wept twice, and he bled (as ſome affirm) ſeven times: but we never read of his rejoycing, (if I miſtake not) but in this place. And ſurely it was ſomething that did extraordinarily take the heart of Chriſt, which could in the time of his humiliation tune his ſpirit into a merry note, and cauſe this *man of ſorrows* to rejoyce. Ah ſinner, believe it, he would never ſo willingly have died ſuch a curſed painful death, if he had not been willing that ſinners ſhould live a ſpiritual and eternal life.

What mean I ſay his *invitations, expoſtulations, grief upon refuſal, joy upon acceptance*, his *commands, intreaties, promiſes, threatnings*, his woing thee by the Miniſters of his Word, by the motions of his Spirit, by his daily, nightly, hourly, mercies, by his gracious providence, by his unwearied patience, but to aſſure thee that he is heartily willing to accept thee for his ſervant, for his ſon, if thou art heartily willing to accept him for thy Saviour, and for thy Soveraign? He would never preſent thee with ſuch coſtly gifts, if his offer of marriage were not in earneſt: Beſides (broken-hearted ſinner, for 'tis to thee that all this while I have been ſpeaking) how dareſt thou any longer entertain ſuch a Traytour againſt the King of Saints in thy breaſt, as a

thought

thought th t the Lord Jesus can be guilty in any of the fore menti ned particulars, or the least insincerity?

Do not therefore, like the *silly Hart*, go ever up and down, moaning and bleeding with the arrow in thy side, thy sinnes sticking in thy heart, but desire his helping hand to pluck them out, and without question thou shalt have it, He had a special command and commission from his Father to remember and redeem thee, *to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to comfort them that mourn:* and dost thou think it possible for him to be unfaithful in his Offi e, or to his Father? No certainly, *he keepeth all his Fathers Commandments and continueth in his love*, John 15. 10, 11.

Isa. 61. 1, 2, 3.

When he was upon earth, like a *Physitian*, he was in his Element when among *sick* and *diseased persons*, so much did he love to heal and cure: And now he is in heaven, though he be free from passion, yet not from compassion: his heart pitieth thee most tenderly, and his hand will help thee effectually. Cheer up at last O drooping soul, and look up with an eye of faith to this Lord of life, to this brazen Serpent. I may say to thee, as *Martha* to *Mary*, *The Master is come, and he calleth for thee*; Heark how lowdly he proclaimeth his general tender of grace; *Ho every one that thirsteth, come to the waters, Isa.* 55. 1. how lovingly he beseecheth; *As though God did beseech you by us, we pray you in Christs stead be ye reconciled to God. 2 Cor.* 5 20. See how chearfully he looks, out of hope that thou wilt by believing receive him into thy heart; *His countenance is as Lebanon, excellent as the Cedars, His mouth is most sweet, yea, he is altogether lovely, Cant.* 5. 15. how hastily he runs to meet thee more than half way! loves pace is very swift, *Behold he cometh leaping over the mountains, skipping upon the hills! Cant.* 2 8. Observe how bountifully he provideth for thy entertainment, *A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. Isa.* 25. 6. *Behold he standeth at the door and knocketh, if thou hear his voice and open to him, he will come in and sup with thee, and thou with him. Rev.* 3. 20.

Vocations and intercessions speak very affectionate bowells toward the distressed; God layes his mouth as it were to the deaf ear of the unbeleiver & cryeth aloud. *Ho every one that thirsteth.*

CHAP.

CHAP. XVII.

The fourth help, Dedication to God.

FOurthly, *Dedicate thy ſelf, ſoul, and body, and all thou haſt unto the ſervice and glory of Jeſus Chriſt.* If thou haſt been unfaigned in the practice of the former directions, I doubt not in the leaſt thy willingneſs to this: If thy ſorrow for ſin hath been ſincere, like a burnt child thou wil dread th t fire; The ſenſe of former unkindneſs to Chriſt is freſh in thy heart; and a very g'utton in pain under a di emper dares not but forbe r ſuch meats as will feed it. If thy marriage to Chriſt hath been hearty, thou haſt given an univerſal bill of divorce to other lovers, and haſt accepted him for thy head and husband, t› govern and com› and thee as well as to protect and provide for thee, and i ſtate heaven as a Jointure upon thee. If thou expecteſt an immortal life from him, thou muſt conſecrate thy mortal life to him. I hope then thou art contented to take Jeſus Chriſt, for *better*, for *worſe*; with his *ſhameful croſs* as well as his *crown of glory*; with his *trials* as well as *triumphs*: with his gracious *precepts* as well as his precious *promiſes*: nay I hope thou ſeeſt ſo much equity in his commands, ſo much beauty in his wayes and worſhip, ſo much of thy ſouls felicity wrapt up in holineſs (in order to its perfection and happineſs) that thou wouldeſt much rather chuſe the eaſie yoke, the light burthen of Chriſt, than the drudgery of the world, or the bondage of corruption. Truly thus it muſt be with thee, if ever thou art ſaved: and thus I thought to have found thee by this time, at leaſt to leave thee.

4 Direct. Dedication to God.

The Jewel of faith muſt be laid up in the cabinet of a good conſcience: Though faith juſtify our perſons, yet goodworks muſt juſtifie our faith.

One

One excellently compareth holiness and happiness to those two sisters, *Leah* and *Rachel*. *Salvation or happiness*, like *Rachel*, seems the fairer (even a carnal heart may fall in love with that) but *sanctification or holyness*, like *Leah* is the elder, and beautyful also, though in this life it appears with some disadvantage, her eyes being bleared with tears of repentance, and her face furrowed with the works of mortification. But this is the law of that heavenly Countrey, that the younger sister must not be bestowed before the elder: We cannot enjoy fair *Rachel*, heaven and happiness, except first we embrace tender-eyed *Leah*, holiness, mortification, self-denial, and all those severe duties which the Churches Law-giver enjoyneth.

Friend, sit down, and consider what it may cost thee to be a Christian. *It must cost thee the absolute denial of thy sinful carnal self*, of the body of death and its earthly members, which are expressly forbidden in the Word of God: and thy main work must be every day to crucifie and mortifie them. Sin must die (though it may be never so dear to thee) or thy Soul cannot live. *If thou lettest any sin go*, sin every one is appointed by God to destruction, *thy life must go for its life*, as the Prophet told *Ahab*, 1 *Kings* 20.42. When Christ came in the flesh, sin crucified him: but when Christ comes in the spirit, he will crucifie it. As *Samson*, an eminent type of Christ, pull'd down the house upon the heads of the Lords of the Philistines, that he might slay them, and so be avenged on them for his two eyes: so Jesus Christ, if he be thy Saviour, is resolved to pull the house in which sin harbours it self down about its ears, and by its slaughter to be revenged on it for his two eyes, for all the ignominy and shame, agony and pain which sin put him to: He will teach thee better than to beg the life of those *Barabbasses*, those soul-murderers and robbers of God of his glory. And surely ingenuity will learn thee otherwise than to expect such infinite favours from this King, and yet to entertain in thy heart any that are rebels against his Majesty.

Thus it will cost thee the absolute denial of thy sinful self: *It must cost thee the conditional denial of thy natural self, and all that is outwardly dear unto thee*: Nay, it may cost thee the actual loss of relations, possessions, honour, pleasure, liberty,

berty, limbs, life, and all these for Jesus Christ. Thou must resolve when ever they come in opposition unto, or competition with Christ his glory, Kingdom and Command, to let them go. As when *Levies* relations came in competition with the glory of God, *he did not know his father, nor would he acknowledg his brethren*, Deut. 33. 9. When *Moses* his glory and pleasures came in competition with a percept of God, *he chooseth to suffer affliction with the people of God, rather than to enjoy the pleasures of the Court*. Heb. 11. 25. When *Pauls* liberty and life come in competition with the Kingdom of Christ, *he is ready not only to be bound, but to die for the name of the Lord Jesus*, Acts 20. 24. They all willingly left their own comforts to obey Gods call and commands. In conversion as one well observeth, the use and the property of all we have is altered; All our vessels, all our Merchandize must be super-scribed with a new title, *Holiness to the Lord*, Isa. 23. 18. Zach. 14. 20, 21. Then mens chief care will be *to honor the Lord with their substance*, Prov. 3. 9. *to bring their sons, their silver, their gold to the name of the Lord the holy One of Israel*. Isa. 60. 9. All we are, or have, we have it on this condition, to use it, to leave it, to lay it out, to lay it down unto the honor of our Master, from whose bounty we received it. Dr. Reyn. Sermon on Self-denyal.

It was a notable saying of a Noble Lord of this Land, *That that person may be deceived, who thinks to save any thing by his Religion more than his soul*; (And surely, he that saveth his soul, saveth all that is worth saving.) He meant that his Religion might cast him the loss of all other things. There is certainly (if thou will be a Christian indeed) a necessity of laying thy health, strength, time, estate, name, friends, interests in the world, thy calling & comforts what soever, at the feet of Christ, to be employed wholly in his service, and improved altogether for his glory, and to be denied or enjoyed in whole, or in part, according to his call and command. This may seem an hard saying to carnal minds, that rather than break, and leave off all shew of trading with God, (to which their stirred consciences will by no means yield) would willingly compound and give Christ a part, and the world and flesh the other part. But as Christ is worthy of, so he will have all devotion. The gods of L. Bacon.

the Heathen are *good fellows*, and share their honour among themselves; but this Lord over all, *who is Gods blessed for ever*, will not give his glory to others; he will not suffer that superlative esteem, trust, and love of the soul, to be bestowed upon any but himself, or to be divided betwixt himself and any other. He will allow no superiour, nay, no equal. As *Alexander* answered *Darius* (when *Darius* sent to him about peace, because there were Empires enough in the world to satisfie them both) *The whole world could endure but one sun, but one* Alexander: So the heart of man must have but one General, but one Commander in chief, and that must be Jesus Christ.

Truly *Reader*, I hope that these things will not discourage thee from the wayes of God. Do but rationally consider them; *Is* it not most just and equal, that since all these things come freely from him, that they should be laid out purely for him? Thou giveſt thy Servant a little meat, and drink, and money, (or rather God by thee) and what service dost thou require of him? Thou art instrumental (under God) to the birth and breeding of thy children, and what duty dost thou expect from them? Are not thou ten thousand times more engaged to Jesus Christ, for every bit of bread and breath of air, for every nights sleep and days supply, for every mercy that thine enjoy, for every moments abode on this side hell, for every soul-favour, and body-kindness?

In him thou liveſt, moveſt, and hast thy being; the light doth not so much depend on the Sun, as thy life and all thy comforts depends on Christ. Now (be thy own Judge) what service, what obedience may the Lord Jesus look for at thy hands? *If* the world or the flesh could do half so much for thee, thou wer't more excuseable, then now thou art in doing so much for them.

Again, when the question ariseth, Whether *Christ* or the *flesh*, *Christ* or the *world* should have thy greatest esteem, or love, or trust, or the most of thy time and strength, and talents; One would think thou shouldst be ashamed to put such a question, or at least, that the very mention of it would be a sufficient answer to it. Alas, what are all the honours and pleasures, riches and relations, delicates and diadems

diadems of the whole world to Jesus Christ, but as pebbles to pearls, dirt to Diamonds, dross to gold, nothing to all things? there surely no comparison. The whole world of heaven and earth doth not so far excel a feather, as Jesus Christ doth the whole world.

Besides, this request of mine should rather encourage thee, in regard this absolute resignation of thy self to Christ tendeth to the perfection and happiness of thy soul. Thy misery by thy fall is chiefly in this, that thou hast thereby lost the Image of God. Thy want of conformity to him, is the cause why thou hast not communion with him. Beasts do not converse with men, nor trees with beasts, because they do not live the life of each other. Sense must fit trees to converse with beasts, and reason must fit beasts to converse with men, and grace and holiness must fit thee to converse with God. When thou once livest the *life of God*, as this unreserved soul-resignation or sanctification is called, *Ephes.* 4. 18. thou mayst then bathe thy soul in his love.

Now this is the way to it. The life of Christianity consisteth in an hearty dedication of thy self and all thou hast to Christ. When thou hast done this, thou art a *Christian indeed.*

'The excellency of every thing standeth in two things; 'first, the perfection of beauty in which it was made; and 'the perfection of use for which it was made: now the 'beauty of man consisteth in this, that he was made like 'unto God *Gen.* 1. 26. and his end and use is this, that he 'was made for God; first to serve him, and after to enjoy 'him; for, the Lord hath set apart him that is godly for 'himself: therefore to recover the *Image* of God, which 'consisteth in knowledge, righteousness, and true holiness, 'to work to the service and glory of God, to aspire to the 'possession and fruition of God, must needs be mans greatest 'good.' Dr. Reyn. on Hos. 14. Sermon 7.

By what hath been largely spoken before, in this Use, thou mayst perceive that there is no going to heaven *per saltum*, by leaping out of a dirty and stinking lake, into the presence of the glorious God. There is a *being made meet to be partakers of the*

Operatione & acceptatione iv na idonei constituimur ad partic p ndam sortem sanctorum. *Davenant in loc.*

inheritance of the Saints in light, *Coloss.* 1. 12. which is by sanctification. As cloaths are by lighter colours fitted to receive a deep Scarlet dye; so thou must by this spiritual life of holiness, be fitted for the eternal life of glory. Observe 2 *Cor.* 5. 5. the Apostle tels us, *He that hath wrought us for the self-same thing (i. e. heaven) is God.* Man is a rugged piece of timber, an unhewn stone; now the stone must be polished, and the timber squared, before it can be fit for the heavenly building *wrought for it.*

Joseph, when he was sent for to *Pharaoh* out of prison, changed his Rayment and trimmed himself, and then appeared before the King.

And as there must be Regeneration, or the beginning of grace, so there must be a proficiency or growth in grace, to prepare the soul for the weight of glory. There is a double right which every child of God hath to Heaven. 1. *Jus hæreditarium*, an *hereditary right*, and that is at regeneration, when he is put into Christ, and made a Co-heir with him of his Inheritace, having grace begun in him, which shall be perfected in glory, and was given as a principle ordained to such a perfection. 2. *Jus aptitudinarium*, and that is a *right of fitness*, whereby we are qualified to receive such a mercy; and that as an heir hath a right of inheritance in his non-age, but he hath not a right of fitness till he come to years, and be able to manage his estate, when he hath received it. *Reader*, in both these respects there is a necessity that thou presently make a deed of gift of thy self, and thy all unto Jesus Christ, and that thou never more look upon thy self (or any thing thou hast) as thine own, but as a servant intrusted with them for thy Masters use and advantage.

Mr. *Strong*, Holiness the way to happiness. pag. 45.

Well Reader, I suppose thou dost ere this fully understand the conditions upon which thy soul may be contracted unto Christ. My work is to treat with thee about this marriage. I am commanded by the Lord (as *Abrahams* Steward by his Lord) *Gen.* 24. *to provide a Wife for my Masters Son.* I do here in the presence of the living God, by commission from his Majesty, tender thee the most honourable, profitable, delightful match, that was ever offered

ſered to mortals: It is the Lord Jeſus Chriſt, the Lord of life and glory, the only begotten of the Father, the faireſt of ten thouſands, to be thy head and husband; hereby thou ſhalt have the King of Kings, the Lord of heaven and earth for thy Father; a Queen the Church for thy Mother; the Saints thoſe truly excellent, noble, illuſtrious ones, higher then the Kings of the earth, for thy brethren and ſiſters; the Covenant of Grace (in compariſon of which all the gold of the *Indies* is but dirt and dung) for thy treaſure: glorious Angels for thy ſervants, the fleſh of the Son of God for thy meat, and his precious blood for thy drink: perfect Righteouſneſs, which is more beautiful then the unſpotted innocency of *Adam* or Angels, for thy rayment; a palace of pleaſures, a place of glory, a building of God, an houſe not made with hands, but eternal in the heavens, for thy habitation: And all this only upon theſe termes, that thou wilt be a loving, faithful and obedient Wife (which the pooreſt begger in the country expects from his wife) that thou wilt heartily give up thy ſelf and all thou haſt to his ſervice and glory: and this he deſireth alſo for thy good and benefit, that he may make thee a more excellent creature, and render thee more acceptable to God, and more capable of his deareſt love and eternal embraces: (as the rain is ſent up from the earth in thick and foggy vapours, but the heavens return it in pure and ſilver ſhowers: ſo though thou giveſt an unbelieving, hard, earthly heart unto Chriſt, he will return it unto thee again, believing, tender, heavenly, ſuch an heart as ſhall be more pleaſing both to God and thy ſelf:) and for this he is pleaſed (though ten thouſand Suns united into one are but darkneſs to him, ſo great is his glory) to condeſcend to become a Suiter to thee, to beſeech thee to accept of him, who knoweth thy portion to be miſery and beggery, who ſeeth thy perſon to be full of uglineſs and deformity, who gaineth no addition to his happineſs by thine acceptance of his love, nor ſuffereth the leaſt diminution by thy refuſal. Well, what ſayeſt thou to this match? Art thou heartily willing to take Jeſus Chriſt for thy wedded Husband to protect and direct thee, to purifie and pardon thee, to ſanctifie and ſave thee, to guide thee by his counſel,

counsel, and afterwards to receive thee to glory? And wilt thou here in the presence of the Lord, and before thy conscience, which is as ten thousand witnesses, promise and covenant to obey him universally, to love him unfainedly, to resign up thy self, and all thou hast to his disposal unreservedly? What sayest thou? Art thou willing or no? Take heed of dallying in a match that is so unquestionably and infinitely for thy advantage: Believe it, thou shalt not have such offers every day. Doe not stick at any of his Precepts, for he can require nothing but what is equal, excellent and honourable: doe not trifle or defer it (if thou lovest thy soul) for this may be the very last time of asking. *If thou wilt deal kindly and truly with my Master, tell me*: or *if not, tell me, that I may return an answer to him that sent me*, Gen. 24. 49.

These four directions which I have laid down already, are without question the whole of Christianity; and that soul shall be certainly saved by whom they are uprightly practised: yet there are two special meanes which God hath appointed for the, enabling the soul to perform them which I shall speak briefly to, and for method sake joyn them altogether.

CHAP.

CHAP. XVIII.

Two other helps, the word and prayer.

Fifthly, *If thou wouldst attain this spiritual life, be much conversant with the Word of God, be often reading it, meditating on it, but especially frequent it in purlick where it is preached:* by losing *one Sermon* (for ought thou knowest) thou mayst lose *one soul.* Five Directions, Attendance on the Word.

Death at first entred into the world by the *ear*, *Gen.* 3. and so doth life: *Faith comes by hearing*, *Rom.* 10. 17. thou seest in the Gospel that Faith and Repentance are this spiritual life, *Mark* 16. 16. *Gal.* 2. 20. and thou mayest see as clearly, that they are both the fruits of the ministery of the Word: For Faith, that forequoted place, *Rom.* 10. 17. is full: and for Repentance, that of *Acts* 2. 37. speaketh home, *When they heard these things, they were pricked to the heart:* mark, *When they heard these things.* The word of God is an hammer with which God is pleased to break the stony heart: and a fire wherewith he melteth the hard mettal, *Jerem.* 23. 29. In this respect it is that the Minister is called the *Father* of some Converts, namely those whom he begetteth through the Gospel, 1 *Cor.* 4. 15.

There is a resurrection of souls at this day, when Ministers lift up their voice like a trumpet, *Isai.* 58. 1. *Acts* 2 37. as well as there shall be a resurrection of bodies at the last day by the Trump of the Archangel. This is the *net* which God is pleased to cast into the sea of the world, & wherewith

wherewith he hath caught many a ſoul; *three thouſand at one draught*, *Acts*, 2. 41. Spiritual life is the gift of God as well as eternal; the gift of all grace is of grace; but ordinarily, *of his own will he begetteth ſouls by the word of truth*, *Jam.* 1. 18. If thou wilt have Wiſdomes *dole*, thou muſt wait at Wiſdomes *gate*, for there it is given, *Prov.* 8. 34.

Joh. Iſaac a Jew was converted by reading the 53. of *Iſaiah*. *Junius* by the firſt of *Johns* Goſpel. *Auguſtine* by the 13 of *Romans* I will never forget thy precepts, for by them thou haſt quickned me *David*. *Pſal.* 119.

Grace is the *law written in the heart*, and uſually the miniſtry of the Word is the pen wherewith the Spirit of God writes it.

That is the *bed* wherein the children of God are begotten, *Cantic.* 1. 16. That is the *ſchool* wherein the Diſciples are taught of God, and learn the truth as it is in Jeſus. The Miniſters Commiſſion doth abundantly evince this, *I ſend thee*, ſaith God to *Paul*, *to open the eyes of the blind, and to turn men from darkneſs to light, and from the power of Satan to the living God.*

God indeed is a moſt free Agent, and can work, when and how he pleaſeth; but it hath pleaſed him to make the Goſpel of Chriſt his own *power unto ſalvation*, *Rom.* 1. 16. and it pleaſeth him by the fooliſhneſs of preaching to ſave them that believe, 1 *Cor.* 1. 21. *Abana* and *Pharpar*, Rivers of *Damaſcus*, to the eye of ſenſe, may ſeem better then all the waters of *Iſrael*; but *Jordan* can cleanſe and heal when thoſe cannot, becauſe it hath a divine precept and promiſe annexed to it. Nay obſerve how God is pleaſed to digniſie his Word, and to honour his own Ordinance. When he hath begun the work of converſion himſelf immediately, he will not perfect it without the miniſtry of his Word. He ſendeth *Paul* to *Ananias*, *Acts* 9. 21. to learn *what he ſhould doe*, and biddeth *Cornelius* by an Angel (for an Angel muſt not do that work) to ſend for *Peter*, and from him *to hear words whereby he and his houſe ſhould be ſaved*, *Acts*, 10. 5, 6. *David* who was wiſer then the *ancients*, then his *enemies*, then his *teachers*, lyeth many months aſleep on the bed of ſecurity, in a moſt *filthy pickle*, till a Prophet is ſent to call him up and *awake* him; then, and not till then, he mindeth *cleanſing*, as appeareth plainly by the title and body of the 51. *Pſalm*; So *Davids* heart *ſmote* him for numbring the people; but mark the means of it: *For* (ſaith the Text) *when David was up in the morning, the word of the Lord came to Gad*,

God, and commanded him to go to David, 2 *Sam.* 24. 10, 11, 12.

Yea, the very honor of saving souls, the most High ascribeth to the ministry of his Word, 1 *Tim.* 4. 16. *Timothy* is spoken of, *as saving himself and them that hear* him, i. e. instrumentally; thus highly God doth magnifie his Ordinances, though many men villifie them. *Do not then therefore forsake the assemblies of the Saints, as the manner of some is,* Heb. 10. 25. but lie constantly at the pool, praying and waiting for the troubling of the waters of the Sanctuary; the Angel of the Covenant may move there, and thy diseased soul thereby be healed. Some that have come to Church to sleep (as Mr. *Latimer* saith) have been taken napping. As thou wouldst learn that lesson whereby thou mayst be wise to salvation, do not play the *truant*, but frequent that *School* where the Prophet of the Church teacheth. *As thou wouldst not quench the spirit, despise not prophesying,* 1 Thess. 5. 19, 20. They that came to catch the Preacher, have been caught by the Sermon, as *Austin* by *Ambrose* And they that come to see fashions, as *Moses* came to the Bush, may be called as he was. The Souldiers or Officers that went to apprehend Christ were probably apprehended by Christ, *John* 7. 46. When *Henry Zutphen* was Preacher at *Breme*, the Papists sent their Chaplains to hear, that they might intrap him, but God converted by his ministry many of them. *Bead. Comment.*

Aust. Confes. 5. lib. 1. c.

If thou wouldst have thy heart throughly humbled, make use of the Word; you may read of a bad, hard, cursed heart indeed humbled by this, 2 *Chron.* 33. 12. and 18. v. *Manasses* in his *affliction humbled himself greatly; for God sent unto him Prophets and Seers, that spake unto him in the name of the Lord:* so 2 *Sam.* 24. 10, 11, 12.

Wouldst thou rest upon Jesus Christ for salvation? Mind the Word, *Every one that hath heard and learned of the Father cometh unto me,* John 6. 45.

Wouldst thou have thine inward man renewed and changed? This may be done by the blessing of God accompanying his Word; therefore it is called, *the engrafted Word,* Jam. 1. 12. To teach us, that as the sciences of a good apple grafted into a crab-tree stock, hath vertue to change

the nature of it? so hath the word preached (for of that he speaketh, as is manifest, v. 19, 22, 23.) vertue to change the heart of man.

Reader let me perswade thee to have a reverent esteem of, and to be very familiar with the Word of God, reading it constantly, and hearing it frequently, as the Lord shall give thee opportunities; but take heed *how thou hearest*, *Luke* 1.18. how thou readest. Attend on the Word (having first *laid aside all superfluity of naughtiness*; weeds, must be rooted up before the ground of mans heart is fit to receive the seed of the Word) 1. With *meekness* of spirit, *Jam.* 1.21. The humble sinner is fittest to be Christs Scholar. *The meek he will teach his way, the meek he will guide in judgement*, *Psal.* 25. 8, 9. When the heart is *tender*, it is most teachable, it is like white paper for any inscription, like soft wax for any impression. A proud person is too good (in his own conceit) to be taught: he quarrelleth and rageth either at the person that preacheth, or at the plainness of the sermon, but to his own ruine. *He rejecteth the counsel of God, but it is against himself*, to his own hurt, *Luke* 7. 30. The weak corn, which yeilds to the wind, receiveth no damage by it, but the proud sturdy oak which resisteth it, is often broken in pieces.

2. Attend on the Word *with a resolution to obey whatever the Lord shall in his Word command thee.* O 'tis excellent to sit at Gods feet, hearing his voice purposely that thou mightest do his will; like a servant, to go to thy master and know his mind, that thou mayst fulfil it: when thou canst say, *I am here present before the Lord, to hear and do the things that are commanded me of God*, Acts 10. 33. like the *Romans*, to deliver up thy self wholly to that form of doctrine which God hath delivered down unto thee, as metal for any stamp and mould, *Rom.* 6. 17.

3. With *self-application*: do not think this concerneth such a man, and now the minister hitteth such a one: but consider, how God speaketh to my soul, and this truth doth nearly concern me: *If the word be not mixed with faith, it will not be profitable to them that hear it*, *Hebr.* 4. 2. Whilst truths rest in generals, little good will be done, but when they come to be particularly applied, and to sink down into the heart,

εἰς τὸν ἑαυτοῦ ἀπλάχνᾶς.

Plato as he walked in the streets if he saw any dissolute or disordered would reflect on himself with *Num ego talis*, Am I such a one as this man is? *Diogen. Laert. in vita.*

heart, then they work effectually for the ſouls ſalvation. Truths generally received are like the charging a piece, but the particular application of them diſchargeth it, and doth the execution upon ſin.

4. With *ſupplication before and after reading or hearing*: begin with God, *Lord open mine eyes that I may ſee the wonderful things of thy Law*, *Pſal.*119.18. Begin duty with duty: *The preparation of the heart in man is from the Lord*: *Prov.*16.1. And after thou haſt heard or read, pray as the Diſciples after they had heard, *Lord open to us this parable*, *Matth.* 15.15. This Scripture, *Write thy law in my heart, and thy truth in mine inward parts: teach me thy way, lead me in thy righteouſneſs, give me underſtanding, and I ſhall keep thy law, yea, I ſhall obſerve it with my whole heart*, Pſal.119.34.

Urge thy ſoul with the neceſſity of this duty, that thou muſt be converted or condemned: and it is *the law of the Lord that is perfect, converting the ſoul*, *Pſal.* 19.7. That thou muſt know thy miſery, or feel it eternally; and it is the *precept of the Lord that is pure, enlightning the mind*, *Pſal.* 19.8. That thou muſt repent or be ruined: and it is by hearing that men come to be *pricked at the heart*, *Act* 2.37. That thou muſt believe or periſh: and how *ſhalt thou believe on him of whom thou haſt not heard? Rom.* 10. As ſhips will ride a long time in a road-ſteed (when they might be in the haven) for this end, that they may be in the winds way to take the firſt opportunity that ſhal be offered for their intended voyage: So do thou ride in the road of Gods Ordinances, waiting for the gales of the Spirit: thou knowſt not how ſoon that wind may blow on the waters of the Sanctuary, and drive the veſſel of thy ſoul ſwiftly, and land it ſafely at the haven of happineſs of Heaven.

Sixthly, If thou wouldſt attain this ſpiritual life, *be frequent and fervent at the throne of grace, that the God of all grace would infuſe grace into thee, and breath into thy ſoul the breath of this ſpiritual life.* As *Abraham* pleaded for *Iſhmael*, Gen.17.18. *O that* Iſhmael *might live before thee!* ſo do thou for thy ſoul, *O that my ſoul might live before thee!* And as the Ruler for his Son, *Lord, come down quickly ere my ſoul die, yea ere it die eternally;* Sixth Direction Prayer.

Go to God with a *ſenſe of thy own unworthineſs and iniquities*, that though thou comeſt to his Majeſty for the greateſt favours, yet thou art leſs than the leaſt of all his mercies, acknowledging that thou haſt ſinned hainouſly againſt heaven, and before him, and art unworthy to be called his ſon: Confeſs thy original, actual, heart, life ſins, with their bloody aggravations, and intreat him to pardon and purify thee: O with what humility, reverence, and ſelf-abhorrency, ſhould ſuch a guilty priſoner approach the Judge of the whole earth! Arraign, accuſe and condemn thy ſelf and thy ſins, if ever thou wouldſt have God to acquit thee.

Pray alſo with a *ſenſe of thy own impotency and weakneſſe.* That though there be a neceſſity of humiliation, if ever thou wouldſt eſcape damnation, yet thou canſt as ſoon fetch water out of a rock, as tears from thine eyes, or ſorrow from thine heart for thy ſins (till the wind of the *Spirit* bloweth, thoſe waters will never flow; *It is God that muſt give to thee, a poor Gentile, repentance unto life, Acts* 11 18.) That thou muſt believe, or thou canſt not be ſaved; yet thou canſt as eaſily cauſe iron to ſwim, as thy ſoul to believe in the Son of God; (*Faith is the gift of God, Phil.* 1. 29. *Zeph.* 8) It is as hard a work to believe the Goſpel, as to keep the Law perfectly. Nothing leſſe then omnipotency can enable the ſoul to either. As thy firſt birth and generation, ſo is thy ſecond birth and regeneration from the Lord. Men and means may be inſtrumental and ſubſervient, but their efficacy and ſucceſſe dependeth on God.

Nonminus difficile eſt nobis velle credere quam cadaveri velare. Beza confeſſ. p. 22.

When thou haſt through the ſtrength of Chriſt wrought thy heart to ſome ſenſe of thy weakneſſe and unworthineſſe, then look *into the Scriptures*, and fetch arguments from Gods *own mouth*, *weapons* from his own *Armory*, whereby thou mayſt prevail with him, and overcome him: Beſeech him to conſult his *glorious Name* and *gracious Nature*; mind him, that he is *the Lord, the Lord God, gracious, mercifull, long-ſuffering, abundant in goodneſs and truth, forgiving iniquity, tranſgreſſion and ſin, Exod.* 34. 6. Tell him, that he delighteth not in the death of ſinners; that he taketh more pleaſure in unbloody conqueſts; in the chearful ſervices, than in the painful ſufferings of his Creatures: That he had

had much rather have trees for *fruit* than for the *fire*. Say, *Have mercy upon me, O God, according to thy loving kindneſs, and after the multitude of thy tender mercyes blot out mine offences,* Pſal. 51. 1. *O thou that art rich in mercy, for the great love wherewith thou loveſt ſouls, quicken me in Chriſt, that by grace I may be ſanctified and ſaved. Since thou delighteſt in mercy, be pleaſed, Lord, to delight both thy ſelf and thy ſervant, by extending thine hand of mercy to pluck me out of this bottomleſſe depth of miſery.* Intreat God to conſult his own *Honor*, as well as his gracious Nature. Mind him, that if he condeſcend to convert and ſave thee, he ſhall have the glory of his *patience*, in waiting thus long to be gracious; the glory of his *providence*, in cauſing all things to work together for thy good; the glory of *mercy*, in pitying and pardoning ſuch a greivous ſinner: the glory of his *juſtice*, in that noble ſatisfaction it ſhall have from the death of his Son; the glory of his *power*, in bringing ſuch a rebellious heart into ſubjection unto Jeſus Chriſt. Intreat his Majeſty to conſider, that he may pardon and cleanſe thee through Chriſt, without *the leaſt diminution to his glory*; nay, that far more revenues will come to his crown from thy ſalvation, then from thy damnation. That the forced confeſſions of them that periſh (as of Malefactors upon a wrack) do not ſound forth his praiſes ſo much, nor ſo well, as the joyful hearty acclamations of his ſaved ones; Say, *Lord, if thou ſuffer me to continue in my filth and pollution, and never waſh me by the blood & ſpirit of thy Son, and ſuffer me to periſh eternally, thou art righteous; but Lord, if I periſh I ſhall not praiſe thee; (thy glory will rather be forced out of me with blows, as fire out of a flint; thou delighteſt to ſee poor creatures volunteers in thy ſervice) The damned do not celebrate thy praiſe, they that go into the infernal pit give thee no thanks: The living, the living they ſhall praiſe thee, they that live ſpiritually, and they that live with thee eternally. O what* Hoſanna's *and* Halelujah's? *what honor, and glory, and bleſſing, and praiſe do they give to the Lord, and to the Lamb that ſitteth upon the throne for ever? O let my ſoul live, and it ſhall praiſe thee. Thine is the kingdom and power, do thou work within me by thy grace, and thine ſhall be the glory.*

Pſal. 30. 9.

Pſal 88 1-,11.

Iſa. 38. 19.

Deſire God to *conſider his own promiſe* as well as his *praiſe*: Urge his own word, That *they that ask ſhall receive, that ſeek ſhall*

shall find, that knock shall have heaven opened. That if men know how to give good gifts to them that ask, how much more will the Father in heaven give his holy Spirit to them that ask. That *he will circumcise the hearts of men and women to love him,* Deut. 30. 6. That *he will put his fear into their hearts, and they shall never depart away from him,* Jer. 32. 40. That *he will write his Law in their hearts,* Ezek. 31. 33. Go in to him when thou art full of heavinesse, as *Bathsheba* did to *David,* and say,

1 Kings 1. 17, 18 *Did not my Lord promise thus and thus? and is it thy mind that thy word should go unfulfilled? Lord, are not these thy own words? thine own hand writing? whose staffe and bracelet is this? If thou hadst not promised, I should not have found in my heart to pray: And if thou shouldst not perform, where would be the glory of thy truth? Thy mercy, O Lord, is great unto the heavens, and thy truth unto the clouds,* Psal. 57. 10. *My soul cleaveth unto the dust, quicken thou me according to thy word,* Psal. 119. 25. *Remember thy word unto thy servant, upon which thou hast caused me to hope,* Psa. 119. 49.

Beseech him to consider *thy misery;* like a beggar, uncover thy nakednesse, shew thy sores and wounds to move him to pity: Tell him, that in regard of thy spiritual condition,

Rev. 3. 17. thou art at present wretched, miserable, poor, blind, and naked, *without God, without Christ, without hope, an alien from the Common-wealth of Israel, and a stranger from the Covenants of promise;* and that thine eternal state is like to be *the worm that never dieth, the fire that never goeth out,* amongst devils and damned ones, in blacknesse of darknesse for ever. Say *Lord, open thine eyes, and see thy poor creature wallowing, wallowing, polluted in his own soul-blood;*

Ezek. 16. *and now I am in my blood, open thy mouth and say unto me, Live; yea, now I am in my blood, say unto me, Live. Since no eye pitieth me to do any good unto me, open thine heart, and let thy bowels yearn towards me: Let this time be thy time of love; spread thy skirt over me, and cover all my nakednesse: Enter into a covenant with me, and enable me to become thine for ever. Since thou beholdest all the wants and necessities of my poor soul, open thine hand and supply all my spiritual need. There is bread enough, and to spare, in the Fathers house, O let not my dying soul perish for hunger. Open thine eares and hear the prayers and supplications, which thy servant poureth out before thee night and day. Thou hast the Key of David, and opennest,*

openeth, and no man shutteth: *Open the iron gate of my heart (which will never open of its own accord) that the King of glory may enter in. Thou didst open the rock, and cause it to send forth water; Burst the heavens and come down: Break open this rocky heart, and come in, and take an effectual, universal, eternal possession of my soul. Consider thy bottomless mercy, Christs infinite merits, my unspeakable misery, and let thine heart be opened in pity, and thine hand in bounty, that my lips may be opened, and my mouth may everlastingly shew forth thy praise.*

Only in thy prayers be instant, constant, and look up to Jesus Christ: Beg hard (though humbly) when thou art begging for heaven.

Hast thou never heard a Malefactor, condemned to be hanged, begging for a reprieve or pardon? with what tears and prayers, what bended knees, watered cheeks, strained joynts, he increateth for his mortal life! Thou hast much more cause to be earnest, when thou art begging for spiritual life. Think of it; thy soul, thy eternal condition, are engaged and at stake in thy prayer: O how should all the parts and faculties of thy body and soul work and unite in prayers that are of such concernment? What fervency should'st thou use, considering, that if thou art denyed thou art undone! if thy prayers be lost, thy God is lost, thy soul is lost, thy happiness is lost for ever.

Pray *constantly*, resolve to give God no rest day nor night, till he give thee rest in his Son: Besides set times every day (for which thou canst not offer so little as two hours a day, it being soul-work, God-work, eternity-work, and in which I would desire thee to be as serious and solemn as is possible) thou mayst often in the shop, or in the field, in thy journying, on thy bed, thou mayst turn up thy heart to heaven, in some ejaculations (it is thy great priviledge where ever thou art, thou mayst find God out:) such as these, *O when wilt thou come unto me? Hear me speedily, O my God, make no tarrying, shall I never be made clean good Lord when shall it once be? Save me Master or I perish.* Psalm 101. 2. Psalm. 40. 17.

But be sure in all thy addresses to God thou *look up to Jesus Christ* as thine Advocate with the Father, as the only Master of requests, to present and perfume all thy prayers, and thereby make them prevalent: *Through him we have access with confidence unto the Father*, Ephesians 2. 18. It is

possible

possible thou mayst have seen a Child going to be scourged for its faults by a stern Mother, the tender Father sitting by, and how the Child seeing the rod taken down, and the Mother in earnest, casteth a pitiful lamentable look upon its Father, both longing and expecting to be saved by his Mediation. Go thou and do likewise: and know for thy encouragement, that if *David* heard *Joab* (whom he loved but little) for rebellious *Absalom:* and if *Herod* heard *Blastus* a servant for those of *Tire* and *Sidon*, who had offended him, then without doubt God will hear the Son of his infinite love for thee. And if thou art but sensible of thy soul-sickness, thou mayst be confident, that thy spiritual Physitian (who is authorized by his Father to practice, and delighteth exceedingly in the imployment) will come and heal thee: *thy sickness shall not be unto death*, but *for the glory of God and thine eternal good.*

CHAP.

CHAP. XIX.

Motives to mind this ſpiritual Life; its the moſt honorable, moſt comfortable, moſt profitable Life.

I Shall in the next place only annex three properties of this ſpirituai life, as motives to encourage thee to a laborious endeavouring after it, and then leave both thee and this exhortation to the bleſſing of God.

Si daretur mihi optio, eligerem Chriſtiani ruſtici agreſte opus, præ omnibus victoriis *Alexandri Magni & Julii Cæſaris. Luth. in Gen.* 39

First, *This ſpiritual Life is the moſt honourable Life.* No life hath ſo much excellency in it, as the life of godlineſs. *If I had my wiſh,* ſaith *Luther, I would chooſe the homely work of a ruſtical Chriſtian before all the victories of* Alexander *the great,* and *Julius Ceſar.* The excellency and dignity of every life dependeth upon the *form* which is its principle, and its ſpecificating difference. Therefore the life of a man is more noble than the life of a beaſt, becauſe it hath a more noble form, a rational ſoul, which diſtinguiſheth it ſpecifically from, and enableth it to act more nobly and highly than a beaſt. And truly therefore the life of a Chriſtian is more honorable and excellent than the life of any other man, becauſe he hath a more noble form (which is the principle of it, and differenceth it ſpecifically from the life of graceleſs men) Jeſus Chriſt the Lord of life and glory dwelling in his heart, by his Spirit, as the principle of his ſpiritual life. If there be an excellency in that body which is united to a ſoul, what excellency is there in that ſoul which is united to a Saviour? It is called *the life of God,* Eph. 4. 18. Surely no life can be more honorable than

the life of God; yet in their meaſure the ſanctifyed ones live the very ſame life that the glorious God (the fountain of all true honor) liveth: *David*, though a King, thought himſelf honored by being Gods ſubject, and therefore as others before their works mention thoſe titles which belong to them, and ſpeak their honor, *David* ſtileth himſelf before the ſix and thirtieth *Pſalm a ſervant of God*, as his moſt honorable title, A *Pſalm of David a ſervant of the Lord.* If it be ſuch an honor to ſerve an Earl, a King, what is it to ſerve the King of Kings and Lord of Lords?

Conſtantine and Valentinian two Emperors, ſubſcribed themſelves Vaſſalos Chriſti. Socr.

Godlineſſe is called *a walking with God*, Gen. 5. 24. *a converſing or having fellowſhip with the Father, and Jeſus Chriſt his Son*, 1 *John* 1. 3. For God to walk and converſe with us, is his greateſt humiliation; but for us to walk or converſe with God, is our higheſt exaltation.

The righteous, ſaith the wiſe man (who had judgement to ſet a due price upon perſons) *is more excellent then his neighbour*, *Prov.* 12. 26. Let him live by never ſo rich or great men, yet if they want grace, they are not comparable to him.

Sunus Domini non tantum in Genitivo ſingulari; ſed etiam in Nominativo plurali, Luth.

The godly man hath the moſt honorable *birth*, he is *born of God*, *John* 1. 13. the moſt honorable *breeding*, *he is brought up in the nurture and admonition of the Lord*; the moſt honorable *Tutor* and *Teacher*, the good *Spirit of God*, *John* 14. 16 the moſt honorable *Attendants*, the glorious Angels; the moſt honorable *employment*, his main work is to wait upon, ad worſhip the moſt high God.

The moſt honorable *Relations*: A *King* for his Father, 2 *Cor* 6 *ult.* A *Queen* for his Mother, *Gal.* 4. 26. The *excellent of the earth Pſal.* 16. 3. *Lords in all Lands*, *Pſal.* 45 16. *Higher then the Kings of the earth. Pſal.* 89. 27. Thoſe Worthies, of whom the world is not worthy, for his Brethren and Siſters.

Numa ſecond King in *Rome*, though an Heathen, could ſay, *That he held it an higher honor to ſerve God then to rule over men.*

The *Jews* ſay, *That thoſe ſeventy ſouls which went down into Egypt, were more worth then all the ſeventy Nations of the*

world

world beſide. If the glorious Angels in heaven are more honourable than the Devils, ſure I am, it is holineſſe that maketh the difference.

The moſt gaudy and goodly fruits of morality, ſpringing from the ſoil of nature, manured and improved to the utmoſt; The heavens beſpangled with thoſe glittering Stars, and adorned with that illuſtrious Sun, are nothing glorious in compariſon of the heart of a poor Chriſtian that is embroidered with grace. *It is* godlineſſe alone that addeth worth and value to all our civil and natural things, as the Diamond to the Ring. Nothing doth really debaſe and degrade a man but ſin; and nothing doth truly advance or ennoble the ſoul but holineſſe. *Job* ſcraping himſelf on the dung-hill, and *Jeremiah* ſinking in the mire, were more honorable and glorious, than *Ahab* and *Ahaz* on their Thrones with their Crowns. If the reſpect we have from others makes us honorable, then they that are moſt *precious in Gods ſight are moſt honorable*, *Iſai.* 43. 4. If it be ſome internal excellency that makes men honorable, then they that have the Image of God muſt be moſt honorable.

It is worthy our obſervation; that ſin is ſo ignoble and baſe, that thoſe wicked ones, who love it moſt, are aſhamed to own it openly: but becauſe of the excellency of holineſſe, will ſet that forth for their colours, their banners, though indeed they fight *Satans* battels: That forlorn hope for hell, 2 *Tim* 3. 5. *of covenant-breakers, blaſphemers, men without natural affection, yet* they will have *a form of godlineſſe* though they do ſins drudgery, yet they are aſhamed of their baſe matter, and therefore wear the Saints livery *having a form of godlineſſe.* Nay the Devil himſelf will appear in *Samuel*'s mantle, and transform himſelf into an *Angel of light.*

But holineſſe is ſo excellent that God is pleaſed to eſteem it as his own beauty & glory. How often is he called *The holy One of Iſrael?* The Angels aſcribe holineſſe to him by way of eminency: *Holy, Holy, Holy, Iſa.* 6. 3. (we read not in Scripture of any of Gods other Attributes thrice repeated, to ſhew that the dignity of God conſiſteth in this) And ſo do the Saints

in heaven praise him for it as his Excellencie, *Rev.* 6. 10. and the Saints on earth, *Exod.* 15. 11. Holiness is the character of Jesus Christ: *The Image of the infinitely glorious God*; nay, it is called *the divine nature*: Surely then they that have most of it are most honorable; and they which want it, how full soever they are of all other excellencies, are base and contemptible.

Secondly, as this spiritual life is *most honourable, so it is most comfortable.* There is no life so pleasant and delightful as the life of a Saint. The merry grigs and jolly gallants of the world (whose sinful mirth is worse than madness) will needs tell us, that godliness makes men mopish and melancholy; that when once we salute Religion, we take our leave of all delight and consolation; whereas indeed there never was true *peace* born, but it had *purity* for its *parent*. All other is spurious and illegitimate. But the world, like the Primitive Persecutors, put Christians into the skins of Beares and Buls, and then bait them, as if they were really such. And *the hand of the Devil is in all this*, who like the *Indians*, maketh great fires to fright Mariners from landing at such Coasts as would be most for their comfort and contentment. Believe (Reader) the true and faithful Witness, *His wayes are wayes of pleasantness, and all his paths are peace, Prov.* 3. 17. It is not sanctity, but their want of it, or mistake about it, which maketh them sorrowful.

It is confest Saints may be *sad*; they do not cease to be *men*, when they begin to be *Christians*. It was in thy company (it may be) O sinner: No wonder. Fish cannot sport themselves when they are out of their element. Birds do not sing on the ground, but when they are mounting on high towards heaven. And probably their hearts were heavy out of compassion to thee, whom they observed to be hastening to hell, and dancing merrily over the very pit of destruction and easeless misery. Thou seest their sorrows sometimes, thine eyes may behold their tears, but thou dost not see their joys, thy heart cannot conceive them.

Austin. Confess. Saint *Austine* relateth concerning an heathen that shewed the father his idol gods, saying, *Here is my God, where is thine?*

thine? and then pointing up to the Sun, he said, *Here is my God, but where is thine? I shewed him not my God,* saith Austine, *not because I had none to shew, but because he had no eyes to see him.* Thus the joys of a Saint are invisible to the wicked, because they are inward, spiritual joys, though they are joys unspeakable and glorious.

They have such *joy* as thou art not to *intermeddle* with, *Prov.* 14. 10. They have meat to eat which thou *knowest not* of. Their life is an *hidden life*, *Col.* 3. 3. and their comforts are hidden comforts: their secret meals fatten their souls, and their bread eaten in secret how pleasant is it?

The kingdom of God, which is this spiritual life, consisteth not in meats and drink, *but in righteousness, and peace, and joy in the Holy Ghost*, *Rom.* 14. 17. And besides, it cometh not with *observation*, *Luk* 17. 20. the world taketh no notice of it. It doth not consist in the laughter of the face, in the smiles of the brow, but in the tranquillity of the mind, solid contentment in the breast.

Christ takes his Spouse apart from the crowd of the world, and then gives her the sweetest kisses, the dearest embraces, yea her very fill of love. Many a loving visit hath the Saint from his Saviour: when Christ came in at the back door, the neighbors neither saw when he came, nor when he went away. A true Christian hath the most heart-chearing wine, though he hangs out no bush, maketh no shew of it in the world: the wealthy Merchant that is worth thousands, doth not cry his commodities up and down the City.

The parlor wherein the spirit of Christ entertains the Christian, is an inner room, not next the street for every one that goeth by to smell the feast: the stranger doth not meddle with his joy, Prov. 14. 10. *Christ and the soul may sit at supper within, and thou not see one dish go in, nor hear the Musick that sounds so sweetly in the Christians ears. Perhaps thou thinkest he wants peace, because he doth not hang out a sign in his countenance of that peace and joy within. Alas poor wretch! may not the Saint have a peaceful conscience with a solemn, yea sad countenance, as well as thou and thy companions have a sorrowful heart, when there is nothing but fair weather in your faces?*

Mr. *Gurnal* Armr. 2 part pag 343.

Whether

Whether they have the greateſt comfort or no, do thou judge. Sure I am, there are none in this world that have ſo much ground to be comfortable as they have. They have the moſt delightful *company*, they *walk with God*, they ſup *with Chriſt*; *their fellowſhip is with the Father and Jeſus Chriſt his Son*, which is the only *good* fellowſhip, 1 *John* 1. 3. They have the moſt delightful *food*; they eat of the *bread that came down from Heaven*, and drink of that love which is *better than wine*. Pſalm 36. 8. *They are abundantly ſatisfied with the fatneſs of Gods houſe, and made to drink of the rivers of his (own) pleaſures*, and are bidden welcome, with *Eat, O friends, drink abundantly, O beloved*. Theſe are exceedings indeed, but (if it be not their own fault) they have them often, beſides their every hours fare of a good conſcience which is a *continual feaſt*. They have the moſt delightful *Muſick*, they hear the joyful ſound of the Goſpel of peace, the glad tidings of pardon, adoption, ſalvation, and ſo may rejoyce in hope of glory; many a time ſurely their hearts are warmed, and their ears raviſhed at the hearing of the affection which Chriſt beareth to them, and the benefits he hath bought for them. They have the moſt delightful *lodging*; they lie all night between Chriſts arms, in the chamber of the great King; They have the *richeſt mercies*, the ſpecial love of the Father, the precious blood of the Son, and the divine graces of the Spirit; when others have only the bleſſings of the *foot-ſtool*, of the *left hand*, ſuch *giftleſs gifts* (as one calleth them) as may conſiſt with an eternal ſeparation from God: they have the mercies of the *throne*, of the *right hand*, the bleſſings of his own children, and ſuch as do accompany ſalvation. No wonder that they *ſit under Chriſts ſhadow with great delight, and his fruit is ſweet unto their taſte*, Cau. 2. 3.

Dr. Straughton. The child of God by vertue of a good conſcience, in the midſt of the waves of affliction, is as ſecure as that child which in a ſhipwrack was upon a plank with his mother till ſhe awaked him then ſecurely ſleeping, and then with his pretty countenance, ſweetly ſmiling, and by and by ſportingly asking a ſtroak to beat the naughty wave: at laſt when they continued boyſtrous for all that, ſharply

chiding

chiding them as if they had been his play-fellows. O the innocency! O the comfort of peace of conscience!

It is likely indeed that when they wander from Christ, they may come home by weeping-cross (as out-lying Deer are full of fear: and therefor it is observed seldom fat) but they *run the ways of Gods commandments with enlarged hearts.* And whatever be the cause of their sorrow, whether their own sins, or thine, or others, or the afflictions of the Church, whatever it be, their mourning is better then thy carnal mirth.

And this I dare undertake for them, that in their most disconsolate condition, they shall not change with the most prosperous Prince in the world that is out of Christ. Alas, the comfort of a sinner as it is but *short*, like the crackling of thornes under a pot, so it is but *shallow*, skin deep at most, like a sudden storm of rain which weteth the surface of the earth, but never sinketh to the roots: their joy may smooth the *brow*, but cannot warm the *breast*: their looks may be sometimes lively, but their hearts are alwayes heavy: *For there is no peace to the wicked saith my God Isa.* 57.20. Their mirth is like some juicy plumbs which have stones with a bitter kernal. It is not the great cage that maketh the bird sing, nor the great estate that bringeth real comfort. The stateliest and best accommodated houses of unsanctified men, are but like the *nests* of *Wasps*, where there may be *curious combs* but no *honey*; many outward meroyes, but no true inward mirth, no sweetness: when the *voyce of joy and salvation is in the tabernacles of the righteous*, Psal. 118. 15. They onely have the *strong consolations*, Heb. 6. 18. *The joy unspeakable and glorious*, 1 Pet. 1. 8. *The peace of God which passeth all understanding, to garison their hearts and minds through Christ Jesus* Phil. 4. 7.

Cæteræ hilaritates non implent pectus sed frontem remittunt. Sen. sepi 23.

As they have more afflictions than others (the disciple of Christ must take up his cross) so they have more consolations than others; and their soul comforts are not seldom the sweetest when their bodily crosses are greatest (as the sweetest Roses grow nearest the most stinking weeds)

weeds) although the blind world see them not. As a man standing, saith a Divine, upon the sea-shore, seeth a great heap of waters, one wave riding upon the neck of another, and heareth loud roarings thereof, but though he seeth the waters, yet he doth not see the wealth, the infinite riches, that lye buried in them: So wicked men see the waters, the afflictions, the conflicts, but not the wealth, the comforts, the inward joy of the children of God.

Thirdly, as this spiritual life is the most honorable and comfortable, *so it is the most profitable life:* no calling bringeth in such advantage as Christianity; *godliness is profitable unto all things*, 1 *Tim.* 4. 8. There is an universal gainfulness in real godliness. *Plutarch* telleth us that the *Babylonians* make above three hundred several commodities of the Palme-tree; but there are many thousand benefits which godliness bringeth; no Merchant ever had his vessels returned so richly laden, as he that tradeth heaven-ward.

Observe Reader, after the Apostles *affirmation*, his full *confirmation* of it. *Godliness* (saith he) *is profitable unto all things; It hath the promise of this life, and that to come*, *i. e.* It hath heaven and earth entailed on it: and therefore it must needs be profitable. It giveth the Christian much in possession, *the promise of this life*; but infinitely more in reversion, *the life that is to come.*

The *promises* of God are exceeding great (for their quantity) and *precious* (for their quality) and they all belong to a godly man; he is called an *heir of the promises*, *Heb.* 6. 17. Whensoever the tree of the Scripture is shaken, whatsoever fruit of those precious promises falleth down, it falleth into the lap of a godly man. If at any time that box of costly Ointment be broken, and sendeth forth its fragrant sent and vertue, it is to the refreshment only of the Saints.

Godliness is profitable *to thy self*; *If thou art wise, thou art wise for thy self; and if a scorner, thou alone shalt bear it*, *Prov.* 9. 12. The sinner is no bodies foe so much as his own; the murdering peices of sin which he dischargeth against God, miss their mark, but do constantly recoyle and wound himself. The Saint is no bodies friend

friend ſo much as his own; others fare the better for his great ſtock of grace; but the propriety in all the comfort of all, and the profit by all is his own. It enables him to give away the more at his door, but how rich a table doth he thereby keep for himſelf and his own Family!

Godlineſs is profitable for thy *children: the juſt man walketh in his integrity and his children are bleſſed after him*, *Prov.* 20. 7, perſonal piety is profitable to poſterity, yet not of merit but mercy. Though grace come not by *generation*, but *donation*, and though God hath mercy on whom he will: yet the ſeed of the Saints are viſibly nearer the quickning influences of the ſpirit, then the children of others. When God ſaith, he will *be a God to the godly man, and his children*, I believe he intendeth more in that promiſe for the comfort of godly parents, then moſt of them think of. *Acts* 2, 36. *Gen.* 17. 7. The children of believers are heirs apparent to the covenant of grace in their parents right: Godlineſs is profitable in *proſperity*: it giveth a ſpiritual right to temporal good things: a gracious man holdeth his mercyes in *capite*, in Chriſt (that is his tenure) as Chriſt is a joynt heir of all things, he being marryed to him by this ſpiritual life is a joynt heir with him: he enjoyeth earthly things by an heavenly title: and one penny enjoyed by ſpecial promiſe, is far more worth than millions which ungodly men enjoy by a general providence, as the beaſts of the field do their provender: It is godlineſſe that cauſeth a ſanctified improvement of mercyes. Grace alone like Chriſt turneth *water* into *wine*, corporal mercyes into ſpiritual advantages. The more God oyls the wheels, the more chearfully and ſwiftly he moveth in the way to heaven: the more ſhowers of heaven fall down upon him, the more fruitfull and abundant he is in the work of the Lord, as we ſee in that gracious King *Jehoſophat*, 2 *Chron.* 17. 5. 6. *The Lord eſtabliſhed the Kingdome in his hand, and all Judah brought preſents unto him, and he had riches and honor in abundance: and his heart was lift up in the wayes of God.* Mark, the more Gods hand was enlarged in *bounty*, the more his heart was enlarged in *duty*. The more highly God thinks of *David*, the more lowly he he thought of himſelf, 2 *Sam.* 7. 18. outward mercyes to a believer are a ladder by which he mounteth up nearer to

heaven. Thus godlineſs like the Philoſophers ſtone, turneth iron and every thing into gold; but the want of this ſpiritual life cauſeth a curſed helliſh uſe of mercyes; ungodly men like the ſpider ſuck poyſon out of thoſe flowers out of which the Bees, the Saints ſuck honey. Their mercyes are like cordials to a foul ſtomach, which do but increaſe the peccant humour. He feedeth on ſuch plenty that he ſurfeits himſelf, becauſe of their *abundance*, *Job.* 21. 7, 8, 9, to 14. *Therefore they ſay unto the Almighty Depart from us, for we deſire not the knowledge of thy wayes*: like the Iſraelites, they make of the jewels which God giveth, a golden Calf and worſhip that in ſtead of God.

Godlineſs is profitable in *adverſity*; it maketh a Chriſtilike a *Rabbit*, to thrive the better in froſty weather. The child of God learneth the better for the rod; *Before he was afflicted he went aſtray, but now he keepeth Gods word. Pſa.* 119.67. Well may grace be called the divine nature, for it can bring not onely *light* out of *light*, ſpiritual comfort and good out of outward good things, but alſo *light* out of *darkneſs*, good out of evil, gain out of loſſes, life out of death. It will like *Sampſon*, fetch meat out of the eater, like the Oſtrich digeſt ſtones, like *Mithridates* fetch nouriſhment out of poyſon. When wicked men like *Ahaz* in their diſtreſs, *ſin more againſt the Lord*; as fire the more it is kept in, in an Oven, the more it rageth, ſo doth corruption; but godly men far otherwiſe are by the fire of affliction the more refined and purifyed for their maſters uſe.

Godlineſs is profitable to thee *while thou liveſt*; *In doubts* it will direct thee *as a light to thy feet, and a lanthorn to thy paths*: In dangers it will protect thee, by *ſetting thee on high, and giving thee for a place of defence the munition of rocks*: in *wants* it will ſupply thee by affording thee *bread in the word*, when thou haſt none on the *board*: and money in the *promiſe*, 1 *Tim.* 4. 8. (which is by thouſands the better) when thou haſt none in thy *purſe*: in thy pain it will eaſe thee; in diſgrace it will honor thee: in ſorrows it will comfort thee: in ſickneſs it will ſtrengthen, by cauſing thee to count the croſſes of this life as nothing, and unworthy to be compared to the pleaſures & glory which ſhall be revealed

vealed: in all diſtreſſes it will ſupport thee, and make thee *more then a conquerour over all, through him that loveth us. Rom.* 8. 37.

Laſtly, godlineſs will be profitable to thee *when thou dyeſt*: death which is the terrible of terribles to others, will be the comfortable of comfortables to thee. Thou needeſt never fear ill news in thine ears, having Chriſt and grace in thy heart: others ſhall not be ſuch unſpeakable looſers by death, but thou ſhalt be as great a gainer.

When thou lyeſt on thy death bed (where all thy friends and riches, and earthly comforts will fail thee) this ſpiritual life is the *good part which ſhall never be taken from thee*) Thou mayſt look *upward*, and ſee (as it were) God ſmiling on thee in the face of Chriſt, and hear him call to his Angels to go and fetch thee his child (who haſt been all this while at nurſe) home to the *Fathers houſe*. Thou mayſt look *downward* on thy relations, and with much faith and chearfulneſs *commit thy fatherleſs children to God, and bid thy weeping widdow truſt in him*, who will be infinitely better to them than ten thouſand of the richeſt tendereſt fathers and husbands in the world. Thou mayſt look *without thee* into Scripture, and behold it as a garden full of ſweet flowers, comforting cordials, refreſhing, heart-reviving promiſes: and though it be an *incloſure* to others, it is *open* and free to thee: thou mayſt pick and chuſe, cull and gather where thou pleaſeſt, & needeſt not fear to be chidden. In the multitude of thoſe perplexing thoughts which at that time may be within thee, thou mayeſt find choyce comforts there to refreſh thy ſpirit. If thou look within thee, thou ſhalt not have thy conſcience like an unquiet wife frowning on thee, and ſcolding at thee: but thou ſhalt hear a little bird ſinging merily and ſweetly in thy breaſt, *Lord, Now letteſt thou thy ſervant depart in peace according to thy word, for mine eyes have ſeen thy ſalvation.*

How joyful mayſt thou leave thy deareſt wife, to go to thine infinitely dearer husband? How willingly mayſt thou forſake thy lovely *children*, to go to thy loving God and *Father*? How freely mayſt thou part with all thy friends, honors, and pleaſures, to go to the Congregation of the firſt-born, thoſe rivers of pleaſures, and eternal weight

of glory! How chearfully mayst thou bid adieu to *nothing* for *all things*, to *stars* and *streams* (at best) for a full, immediate eternal enjoyment of the *Sun* himself, and an immense Ocean of happiness! With what a lively color in thy face and true comfort in thy heart mayst thou behold that pale-faced messenger death (the thought of whom though afar off is death to others) entering into thy Chamber, and coming up to thy bed-side! how heartily welcome mayst thou bid him, as knowing that he cometh purposely to give thee actual possession of fulness of joy, unspeakable delights, a Kingdom of glory that is eternal in the heaven! O the gain of godliness, the profit of piety. Surely the price of this pearl is scarce known in this world!

A Merchant will in a morning gain five hundred pound by a bargain, whereas poor people work hard a whole day for a shilling; such a rich trade driveth the godly man; godliness brings in thousands and millions at a clap, when the moral and civil, yet unsanctified man may work hard, and yet earn but some poor business, some outward blessing. God may give them, and his eternal wrath at last.

Now Reader, consider, if here be not abundant encouragement for thee, presently and diligently to labor for this spiritual life. *Is* it not the gainfullest calling that ever was followed, the richest trade ever was driven? *Why dost thou spend thy strength for what is not bread, and thy labor for that which will not satisfie? Hearken to me, and eat thou that which is good, and let thy soul delight it self in fatness.*

As *Saul* said to his servants, *Hear now ye* Benjamites, *will the son of* Jesse *give you fields and vineyards, and make you all captains of thousands, and captains of hundreds?* 1 *Sam.* 22. 7. So say I to thee, harken O friend, *will a sensual fleshly life give thee such honor as to be the son of the infinite God, such comfort as to drink of the pure Rivers of Gods own pleasures, and will it make thee bold at death, and confident at judgement, an heir of heaven, and so happy in every condition? Can it do this? Can it give thee (as godliness can) so much in hand, and infinitely more in hope? If* it can, *I* will give up my cause and leave thee to thy choice; but if it cannot, as doubtless thou art convinced, so (unless thou art a Heathen amongst Christians) why dost

doſt thou labour ſo much and ſo eagerly for the pampering and pleaſing thy fleſh, for the food that periſheth, and ſo little and ſo lazily for this food, which will endure unto everlaſting life?

It was an excellent anſwer of one of the Martyrs, when he was offered riches and honours if he would recant; *Do but offer me ſomewhat that is better than my Lord Jeſus Chriſt, and you ſhall ſee what I will ſay to you.*

Reader, Could the world, or the fleſh, ſhew thee any thing that were better, nay equal, nay that were but ten thouſand degrees inferior to Chriſt and godlineſſe, thou mighteſt have ſome colour for thy gratifying the fleſh, and unwillingneſs to walk after the *Spirit*; but when the diſproportion is ſo vaſt, that the one is not worthy in the leaſt to be compared with the other; when the difference is as great as between a Sea of honey and a ſpoonfull of gall; a whole world of pearles and a little heap of dirt; an heaven of happineſs and an hell of horor: Is it not unconceivable madneſs, and inexcuſable folly, to chooſe that life which is after the fleſh, and refuſe that which is after the *Spirit*?

Reader, if thou wouldſt be truly honorable in the eſteem of God himſelf, who is the fountain of all honor: If thou wouldſt have thoſe Spiritual conſolations, which can warm the heart in the coldeſt night of affliction: *If* thou wouldſt be profitable to thy dear Children, to thy own ſoul; be a reall gainer in proſperity, in adverſity, while thou liveſt, when thou dyeſt: If thou wouldſt when thy wealth, and friends, and fleſh, and heart ſhall fail thee, have God in Chriſt to be the ſtrength of thy heart, and thy portion for ever: *If* thou wouldſt in thy greateſt extremity, when thy ſoul ſhall be turned (naked of all earthly delights) out of thy body, eſcape the fury of roaring Devils, and unquenchable burnings: *If* thou wouldſt in that hour of thy miſery find mercy, & be received into the place of endleſſe bliſſe; then get this ſpiritual life, this true wiſdom, to fear God and depart from evil: *Get wiſdom, get underſtanding, forget it not; above all thy gettings get wiſdom. Happy is the man that findeth wiſdom, and the man that getteth underſtanding: For the merchandiſe of it is better than the merchandiſe of ſilver,*

and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared to her. Length of dayes is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to all that lay hold upon her; and happy is every one that retaineth her, Prov. 3. 13, 14, 15, 16, 17, 18.

AND now, Reader, *I* have done this large Use of Exhortation, which is of such infinite concernment to thy precious soul; but what thou wilt do, or what use thou wilt make of it, I know not. Could *I* have told what other holy bait to have laid, which had been more likely to have caught thy soul, it is probable I should have laid it. *I* appeal to thy conscience, whether there be not unspeakable weight, and unquestionable truth, in the particulars which are laid down. Well what sayest thou to them, and what effect have they wrought upon thee? Art thou resolved through the help of heaven, speedily and diligently to practise the directions, which *I* have from the Almighty God injoyned thee? *Is* it not a thousand thousand pities, that such endless, matchless happiness should be so graciously offered by God, and so unworthily neglected by men! that an empty, perishing world should be so eagerly pursued, and heartily embraced, when the unsearchable riches in Christ, the *I*mage of the blessed God, the eternal weight of Glory, are basely undervalued, and wretchedly despised? Good Lord, what tears of blood are sufficient to bewail this monstrous unthankfulness. Friend, if thou art truly resolved to obey the counsel of God, thou wilt have cause to bless that Providence which called me to this task; and *I* may rejoyce in thee, and thou in me, at the day of Christ. But if thou either delayest the work till thou art more at leisure; or dallyest about it, doing it as if thou didst it not, *I* am sure the greatest wrong will be to thy self; *for behold thou sinnest against the Lord, and be confident, thy sins will sooner or latter find thee out.*

CHAP.

CHAP. XX.

Comfort to true Christians.

I Come in the next place to my last Use, which *will be of consolation.* If they who have Christ for their life, shall have gain by their death, what comfort is here to the new born Creature! Here is wine indeed to make glad the heart of every one that is holy. Reader, art thou sanctified and alive in Christ? then thou art freed from all the misery which is mentioned in the first Use, as the portion of the ungodly. I may say to thee, as *Grynæus*, when he had been reproving and threatening sinners, would, turning to the Saint, say; *Bone vir, hoc nihil ad te, Good man, all this is nothing to thee.* Though they are losers, thou shalt be a gainer by death. Come but with the mouth of faith, and thou mayst suck much *honey* from this *combe*, thou mayst draw much *milk* of consolation from this *breast*; *to thee to die shall be gain.* Surely here is enough to ballast thy soul, and keep it steady, in the most tempestuous condition, and to ballance and weigh down the greatest, the heaviest affliction.

Hierom comforted the Hermite that was in a wilderness sad and pensive, *Meditare cœlum, & tamdiu non eris in eremo.*

If thou hadst hope only in this life, thou wert of all men most *miserable*; but because thou hast hope beyond this life, thou mayst be of all men most *comfortable.*

Should

Should such a man as I fly? Nehem. 6. 11. Should such a man as thou *fear*, that art heir to a Crown, to a Kingdom? *Luke* 12. 32. *Fear not little flock; it is your Fathers pleasure to give you a Kingdom.* In thy greatest losses this may support thee, that death will be thy gain, by giving thee possession of a life which will make amends for all. If an heathen could say, *It is unbecoming a Roman spirit to cry out, I am undone, while Cæsar was safe*; sure it is more uncomely for a Christian to complain, as if he were undone, when his soul is safe, his eternal estate is secure.

For thy help, I shall digest this Use into this method briefly.

First, to shew thee against what it is comfortable.

Secondly, wherein it is comfortable.

CHAP.

CHAP. XXI.

Comfort againſt the worlds fury, and Satans rage.

FOr the firſt: It is comfortable, firſt *againſt the oppoſition of the world: The world will hate thee, becauſe thou art not of the world, John* 15. 19. She is a *Paradiſe* to her children and lovers but a *Purgatory* to aliens and ſtrangers. Whilſt thou art in the ſtormy ſea of this world, thou art a ſhip bound for the *Streights*. He that goeth towards the Sun, ſhall have his ſhaddow following him; but he that goeth from it ſhall have it fly before. He that goeth towrrds the Sun of Righteouſneſs ſhall be ſure to have theſe ſhaddows, theſe afflictions at his heels.

Infinite Wiſdom ſeeth fit to imbitter the breaſts of the creatures to wean thee from them. Trouble upon earth is one legacy which thy Saviour hath left thee: *In the world ye ſhall have trouble, John* 16. *ult.* The Souldiers were to have his garments. *Joſeph* was to have his *body*. His Father was to have his *ſoul*. He had his *croſſe* left, and that he bequeaths to his Diſciples. But be of good chear, he did not only leave the his *croſſe*, but hath alſo made thee heir to a Crown: *I give to them eternal life.*

He never looks over the threſhold of Heaven, that cannot more rejoyce that he ſhall be glorious, than mourn in preſent that he is miſerable. Biſhop *Hall.* Heaven upon earth, Sect. 14

Oppoſe thy future felicity to thy preſent miſery, thy happineſſe at death to the hard-ſhips thou meeteſt with in life: this will be the way to counterpoiſe the temptation, and to keep thee from fainting in tribulation, *whilſt thou*

lookeſt not at the things which are ſeen, which are temporal, but at the things which are not ſeen, which are eternal. 2 *Cor* 4.

I have read of one *Giacopo Senzaro* an *Italian*, who having been long in love, and much croſſed about his match, filled a pot full of *black* ſtones, only *one white* ſtone among them, and being asked the reaſon, anſwered, *There will come one white day* (meaning his mariage day) *which will make amends for all my black dayes.* So whatſoever poverty, nakedneſs, hunger, cold, pain, ſhame, loſſes thou undergoeſt here in this world, how many ſoever thy black dayes are of tryals and troubles of perſecutions and oppoſition, thou mayeſt ſay, *there is one white day of death, one long day of eternity coming, which will make amends for all.*

It was a brave ſpeech of *Luther*, when he was demanded, where he would be when the Emperour ſhould with all his forces fall upon the Elector of *Saxonie*, who was the chief Protector of Proteſtants? He anſwered *Aut in cœlo, aut ſub cœlo, either in heaven, or under heaven.*

Why ſhouldſt thou be diſcouraged at any loſſe, conſidering thou haſt a *treaſure* in heaven a more *enduring ſubſtance*? At any diſgrace, conſidering thou art heir to a *Crown of glory*? At any pain or ſorrow, when thou art entitled to *fulneſs of joy and pleaſures for ever more*?

No ſtorm ſhould diſquiet thee, that ſhall ſhortly enjoy an everlaſting calm. What a pitifull thing that was it, that *Alexander*, that was Lord almoſt of the world, ſhould be troubled that *Ivy* would not grow in his garden at *Babylon*? and is it not a poor thing for thee, that art a Child of God, the Spouſe of Chriſt, the Temple of the Spirit, an Heir of the moſt glorious, rich, and delightful Kingdom that ever was, to lie whining and pining if thy head do but ake, or thy eſtate decreaſe, or thy friend forſake thee? For ſhame remember who thou art and to what thou art called, and ſay as the Martyr, *Hold out Faith and Patience, your work is almoſt at end:* Thou ſhalt ere long leave this world, and all its evils, and go where there is neither ſorrow nor ſin; and indeed their can be no affliction there, be-

because there will be no corruption there, which is the original of all miseries. As there cannot be any thunder or lightning in the upper Region, because the vapours, which are the materials of it, cannot ascend so high: So because no unclean thing can be there, therefore no sorrow, no suffering, can be there.

How may this comfort thee? *Basil* tels us, how the Martyrs that were cast out naked in a winters night, being to be burned the next day, solaced their souls with these words; *Sharp is the cold, but sweet is Paradise: Troublesome is the way, but pleasant shall be the end of our journey: Let us endure cold a little, and the Patriarchs bosome shall soon warm us: Let our feet burn a while, that we may dance for ever with Angels.* Basil εἰς τὸς μαρτ.

2. *It is a comfort against the temptations of the Devil.* Whilst thou livest in this world, thou art liable to his wiles. If thou wilt go to heaven, so boundless is his malice, that he raiseth all the powers of hell against thee, and forceth thee to fight every foot of the way. He is the *strong man* that hath ful possession of carnal unregenerate ones, and therefore all is at *peace* with them. *Matth.* 12. What need a Captain bend his Forces against a Town which hath delivered up it self into his hands? What need he plant his Canons and batteries against these gates which are already set open to him? This Gaoler doth not trouble himself much about those prisoners which are fast in his dungeon, with his irons on their lees, and are *led captive by him at his will*, 1 *Tim.* 2. 26. But for thee who hast by the help of Christ *broken prison*, and in part got out of his power, he raiseth all the Country with *Hue and cry* to bring the back to thy old place of bondage. But be comforted, Christ hath conquered him already in his own person as thy head; is daily conquering him in thee his member by his Spirit; and will shortly crush *him fully under thy feet*, Rom. 16. 20. Some refer that *shortly* to the day of judgement, which will come shortly, and wherein Satan shall be utterly crushed under all the Saints feet for ever. And it is as true of the day of death, in reference to every particular Saint. As when a man dyeth, all those vexations Paræus in loc.

law-ſuits, with which he was before moleſted, do ceaſe: So when the believer dyeth, all thoſe falſe actions which Satan had commenced againſt him in the court of his conſcience, and all that inward trouble which did ariſe thereupon do all ceaſe.

It is no ſign now, O Chriſtian, (if thou reſiſteſt) that thou art aſſaulted by the wicked one. A Theif will not break into an houſe that is empty. A Pirate will not fight but for ſome conſiderable prize. A Father will not ſeek to deſtroy his own Children. Temptation is no ſign of Gods hatred but of the Devils: But let this be thy ſolace, that within a few dayes thou ſhalt be at reſt, not only from thy own labours, but alſo from Satans ſnares and ſuggeſtions. God doth thee much good by them now; the noiſe of thoſe Guns cauſeth the Conies to haſten to their burrows, and the Birds to their places of refuge. The more the tops of ſound trees are ſhaken with the wind, the more deeply their roots are fixed in the earth: the more eagerly Satan followeth thee, the faſter thou flieſt, and the cloſer thou clingeſt to Jeſus Chriſt. But God will do thee the greateſt good without them; and when that ſhall be, thou ſhalt be wholly freed from them. Since the Devils were caſt out of Heaven, we read of their being ſomtimes in the *Sea*, *Matth.* 8. 33. ſomtimes in the *Earth*, *Job*, 1. 7. and ſomtimes in the *Air*, *Eph.* 2. 3. and they are called *Principalities and ſpiritual wickneſſes in high places*, *Eph.* 6. 12. but never in *Heaven*. They aſpire to get as high as they can, but they can get no further than the Air; Satan and his Angels find *no more place in Heaven*, Rev. 12 8.

Now what comfort is this, O Chriſtian, that thou ſhalt ſerve the Lord without diſtraction, without temptations.

CHAP.

CHAP. XXII.

Comfort againſt our own corruptions, our own or other believers diſſolution.

3. *IT is comfortable againſt the corruptions of thine own heart.* What is it now that is thy greateſt ſorrow? Is it not thy ſin? Theſe are the weights which hang on the clock of thy heart, and will not ſuffer it to reſt day or night. Well, rejoyce in hope; at death all theſe *Achans*, which are the troublers of thy peace, ſhall be ſtoned to death; all theſe *Jonahs*, which cauſe ſuch ſtormes in thy ſoul, ſhall be caſt over-board; all theſe *Hamans* which ſeek the ruine of thee and thy people, ſhall be executed.

Now it is thy great care in every Ordinance to kill thy ſins. Doſt thou not like *Joab* ſet the *Uriah* of thy beloved luſt in the fore-front of every duty, and retire from it out of pious policy, that it may be ſlain? And when at any time it pleaſeth the *Captain of thy ſalvation* to ſend the ſupplies of his Spirit, and wound mortally thy corruption, that it lyeth gaſping and dying before thee; doſt thou not look up to Chriſt and ſay (as *Cuſhi* to *David* concerning dead *Abſolom*) *Would to God, that all the enemies of my Lord the King, and all that riſe againſt thee to do thee hurt were as that young man is. Lord, that all my ſins might drink of the ſame cup, and be ſerved the ſame ſauce. Bleſſed be the Lord my God, which hath avenged me this day of mine enemy.* If God ſhould thruſt the knife of mortification up to the haſt, in the very hearts of all thy ſins, that thou couldſt ſee thy pride, diſtruſt, unthankfulneſs, hardneſs of heart, and every corruption in a goar-blood, fetching their laſt breath, would it

nor

not be a love'y ſight to thee? Wouldſt thou not look upon it, with as much content as *Hannibal* did upon a pit ful of the blood of men, when he cried out, *O beautiful ſight?* Or as that Queen, that cried out, when ſhe ſaw her Subjects lie dead before her eyes, *The goodlieſt tapeſtry that ever ſhe beheld?* At death all this ſhall be done for thee. One *touch* of Jeſus Chriſt at death will quite dry up that *iſſue* of corruption. Death will give thee a *Writ of eaſe* from all thoſe weights and ſins which do ſo eaſily beſet thee. *Thou ſhalt be without fault before the Throne of God.* Rev. 14. 5.

O formoſum ſpectaculum!

Will it not indeed be a brave world with thee in the other world, when thou ſhalt have as much holineſs as thy heart can wiſh or hold? If God ſhould grant thee ſuch a requeſt upon earth, that thou ſhouldſt have as much of his Image and of his Spirit as thou couldſt deſire, wouldſt thou not think thy ſelf the happyeſt man alive? I am confident thou wouldſt; and alſo that nothing leſs than perfect purity would be thy prayer. Well, death will help thee to this; *When I awake I ſhall be ſatisfied with thy likeneſs,* Pſal. 17. ult.

Now thou haſt *enough* to ſtay thy ſtomach, but then thou ſhalt have a *ful meal.* When the *Iſraelites* went out of *Egypt* towards *Canaan*, there was not one feeble perſon among them. When the Chriſtian entereth into the true *Canaan*, he that is feeble among them at that day *ſhall be as* David, *nay as the Angel of the Lord before him.*

When thy frame of nature ſhall be ruined, thy frame of grace ſhall be perfected and raiſed to the height of glory.

4. *It is comfortable againſt thy diſſolution.* To thee *to die is gain*; death will be thy paſſage into eternal life. Thou needſt not fear death as a foe, it will be one of thy beſt friends. How did this hope of happineſs at death hold up the Martyrs heads above water, and carry them through thoſe boiſterous waves of violent and cruel deaths, with the greateſt ſerenity and alacrity of Spirit.

Xenophon. *Ageſilaus* King of *Sparta* uſed to ſay, that they which live vertuouſly, are not yet bleſſed perſons, but they had attained true felicity who died vertuouſly.

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What is there in death, that thou art ſo afraid of it? Wilt thou fear a Bee without a ſting? Doſt thou not know it had but one ſting for Chriſt and Chriſtians, and that was left in Chriſt the head; whereby now, though it may *buz* and make a noiſe about their ears, yet it can never *ſting* or hurt the members. The waters of *Jordan*, though tempeſtuous before, yet were calm and ſtood ſtill when the Ark was to paſs over.

If thou hadſt been baniſhed many years from thy dear Relations, whom thou lovedſt as thy own ſoul, and from thy rich poſſeſſions and comforts which might have made thy life pleaſant and delightful, into a place of bondage, a valley of tears, a priſon where thy feet were fettered with irons, and thy face furrowed with weeping: wouldſt thou be afraid of a meſſenger that came to knock off thy ſhackles, and fetch thee out of priſon, and carry thee to thoſe friends and comforts? And why art thou afraid of death, which cometh to free thee from thy bondage to Satan, ſin, and ſorrow; and to give thee preſent poſſeſſion of the glorious liberty of the ſons of God? Art thou afraid to be rid of thy corruptions? of Satans temptations? of the worlds perſecutions? Art thou afraid to go to Saints, where are no ſinners, to Chriſt without his croſs, to the ful immediate eternal fruition of the bleſſed God? then why art thou afraid to dye, and doſt not rather *deſire to be diſſolved and to be with Chriſt; knowing that while thou art preſent in the body, thou art abſent from the Lord?* 2 *Cor.* 5. 6. Well the beſt of it is, thou art more *afraid* then *hurt*.

Mors non vitam rapit, ſed reformat-Prudentius.

It is well obſerved by a judicious expoſitor, that the Periphraſis of death, mentioned *John*, 13. 1. where it is called a *departing out of the world and a going to the father*, doth belong to all the children of God; it is to them but a *going out of the world to their dear and loving father*. And queſtionleſs this was that which made the Saints ſo deſirous of death. *Baſil* when the Emperors Lieutenant threatned to kill him, ſaid, *I would he would, for then he would quickly ſend me to my father, to whom I now live, and to whom I deſire to haſten.* *Calvin* in his painful ſickneſs was never heard to complain, but often lifting up his eyes to heaven to cry out, *How long Lord! How long Lord!*

Calvin in loc. *Jael* was offended at one that in his ſickneſs prayed for his life.

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Plutarch in vit. Denique beatus ante obitum nemo, &c.

It is reported of an heathen *Epaminondas*, that when he was wounded with a dart (at *Mantinea* in a battell againſt the *Lacedæmonians*) and told by the Chyrurgions that when the dart was drawn out of his body, he muſt needs dye, he called for his Squire, and asked him *Whether he had not loſt his ſhield?* he told him *no*; whereupon he bade them pull out the dart, and ſo dyed. *Surely* Chriſtian, thou haſt more cauſe to dye with courage, when thou haſt not loſt thy God, nor thy ſoul, nor any thing that was worth the keeping.

Non eſt timendum quod nos liberat ab omni timendo *Tertul.*

5. *It is comfortable againſt the death of thy friends, and relations which dye in the Lord. To dye is gain:* if it be their *gain* why ſhould it be thy *grief*? nature will teach thee to mourn but grace muſt moderate that mourning. We may water our plants, but muſt not drown them. We may *ſorrow*, but not as they which have *no hope*, leaſt we ſin.

When *Anaxagoras* was told that both his ſons were dead, he boldly anſwered the meſſenger, *I knew that I begat mortal creatures.*

The people were enraged and perplexed. at the death of *Romulus*, but were afterwards quieted and comforted with the news which *Proclus* brought, *That he ſaw him in glory riding up to heaven.* So when thou art ſorrowing for the death of thy child or husband, or father, or mother, or brother, or ſiſter, that ſleep in Jeſus, thou ſhouldſt hearken to the news which faith brings, that it ſaw them filled with joy, mounting up to heaven, and their enjoying rivers of pleaſures and a weight of glory; and ſurely if after ſuch news thou ſhouldeſt continue weeping, it ſhould be for joy.

Friend, this text containeth choyce ſweet meats for thee to feed on at the funeral of thy deareſt godly friend.

Lugeatur mortuus, ſed ille quem gehenna ſuſcipit quem Tartarus devorat *Hier*

I ſuppoſe if thy relation dyed out of Chriſt, thou haſt not a little cauſe of ſorrow: and probably that was the ſharp edge of the ſword, which wounded the ſoul of *David* for the death of *Abſolom, that he dyed in his ſins:* his fear was that his ſon dyed not only in rebellion againſt the father of his fleſh, but alſo againſt the father of ſpirits. But when thy relation dyeth in the *Lord*, thou haſt ſurely more cauſe to rejoyce that thou ever hadſt ſuch a friend, or relation, who ſhall to eternity be employed in the chearful glorifying

and

and beatifical vision of God, then to mourn that thou haſt loſt him for a little time. It was a memorable ſpeech of *William Hunters* mother, when her ſon was to dye a violent death (for he ſuffered Martyrdom under *Bonner*) *I am glad* (ſaith ſhe) *that ever I was ſo happy as to bear ſuch a child that can find in his heart to loſe his life for Chriſt*; and then kneeling down on her knees, ſhe ſaid, *I pray God ſtrengthen thee my ſon to the end; I think thee as well beſtowed as any child that ever I bore.*

Take the counſel of the ſpirit not to ſorrow as others, *which have no hope*; and know this for thy comfort, *that thoſe which ſleep in Jeſus will God bring with him; for the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voyce of the Archangle, and with the trump of God, and the dead in Chriſt ſhall riſe firſt; then we which are alive and remain, ſhall be caught up together with them in the clouds to meet the Lord in the air: and ſo ſhall we ever be with the Lord: wherefore comfort one another with theſe words*, 1 *Theſſ.* 4. 13. to the end.

CHAP. XXIII.

The Excellency of Heaven.

I Shall ſhew thee farther in what reſpects it is comfortable, and then conclude.

1. It is comfortable if thou conſidereſt *the excellency of this gain:* as *David* ſaid of *Goliahs* ſword, ſo I may of this gain of a Saint by death, *There is none like it. Nicephorus* tells us of one *Agbarus* a great man, that hearing ſo much of Chriſts fame, by reaſon of the miracles that he wrought, he In hiſt. Eccleſ.

ſent a painter to take his picture, and that the painter when he came was not able to do it, becauſe of the radiancy and divine ſplendor which ſate on Chriſts face: whether this be true or no, I leave to the author: but without controverſy, there is ſuch a radiancy on the glorifyed head and members in heaven that none can conceive it, much leſſe deſcribe it.

There are three things which will ſpeak a little how great the gain of every godly man is by death.

1. The *foretaſts of it* do ſhew that it is excellent; Saints here have the *firſt-fruits*, *Rom.* 8. 23. and they do ſpeak what the *harveſt* will be.

The Jewiſh Rabbies report that when *Joſeph* in the years of plenty had gathered much coro in *Egypt*, he threw the chaffe into the river *Nilus*, that ſo flowing to the neighbor Countryes, they might know what abundance was laid up for themſelves and others. So God is pleaſed that we might know the plenty in heaven, to give us ſome ſign, ſome taſte of it here upon earth. He enableth us to conclude, if his *waies* are wayes of pleaſantneſs, how pleaſant will the *end* be? If his people have *ſongs* in their *pilgrimage*, in their baniſhment; ſurely they have *Halelujahs* in their *Country*, in their *Fathers houſe*. If there be ſo much goodneſs *laid out* upon them in this valley of teats, how infinite is that goodneſs which is *laid up* for them in the maſters joy?

Chriſtian, Didſt thou never taſte and ſee that the Lord is gracious? Didſt thou never in thy cloſet enjoy fellowſhip with the Father, and with Jeſus Chriſt his Son? Didſt thou never find one day in Gods Courts, nay one hour, better then a thouſand elſewhere? Did the Lord Jeſus never call thee aſide from others, and carry thee into his banqueting-houſe and cauſe his banner over thee to be love? Did he never kiſs thee with the kiſſes of his lips, and embrace thee in his deareſt arms? Haſt thou not ſometimes ſeen the ſmiles of his face, and found them better then life? and hearing his voyce, knowſt thy heart-burning toward him with love? Doſt thou not remember at ſuch a

time

time he took thee up into his Chariot, and gave thee a token for good, shewing thee a glimpse of thy future glory, solacing thy soul with a sense of his favour, ravishing thy heart with hopes of thy eternal happyness, when thou didst wonder exceedingly at the creatures emptiness, and befool thy self for doting so much upon nothing, when thou didst see sin in its opposition and contrariety to the divine nature, and thy own well are, and didst curse thy lusts with the most bitter curses, whereby thou hadst offended so gracious a Lord; when thou didst behold the Lord Jesus in all his embroydery and glory! O how lovely was he in thine eyes! how sweet was to thy taste! how precious was he in thy esteem! how closely was thy soul joyned to him! how largely was thy spirit drawn out after him! how earnestly didst thou desire to be ever with him! when thou thoughtest what joy is there in being with Christ, if there be so much in Christs being with me! How happy are they that enjoy the fountain, if some small streams are so pleasant! when thou saidst, *Master, it is good to be here, Let us build a tabernacle! My soul is filled with marrow and fatness, and my mouth shall praise thee with joyful lips. One thing do I desire of the Lord, that I may dwell in the house of the Lord for ever and ever.* This is the foretaste of glory, by this thou mayst conceive what heaven will be. As *Fulgentius* when he beheld the beauty and bravery, the glory and gallantry of *Rome*, cryed out, *If earthly Rome be so glorious, how glorious is heavenly Rome!* So thou mayst gather if thou hast so much joy when thou hast heaven onely in hope, what joy shalt thou have when thou shalt have it in hand.

Si talis est Roma terrestris, qualis est Roma cœlestis.

If the seed-time be so joyous, how great will the joy of *harvest* be! If the *promise* can slay one that is ready to dy surely the *performance* will be better then life from the dead.

If Jerusalem below be paved with *Gold*, then questionless Jerusalem above is paved with Pearl.

2. The *price paid for it, speaketh the excellency of it*; where there is honesty and righteousness in the seller, and wisdom in the buyer, there the price of a thing will speak its worth. Now here there was infinite righteousness in God the seller, and the treasures of wisdom and

knowledge in Christ, the purchasers therefore the price laid down for heaven will speak the excellency of it: if the price were very great, the place must be very glorious.

Heaven is called the *purchased possession*, *Eph.* 1. 14. because it was bought with the blood of the Son of God. Reader, wonder at this *price*, and at this *place*, *We are bold to enter into the holiest by the blood of Jesus*, *Heb.* 10. 19.

When thou heareſt of a purchaſe on earth that coſteth a hundred thouſand pound, or a million, wouldſt not thou preſently conclude, Surely that muſt be an incomparable ſeat for delight! what pleaſant Springs! what ſtately rooms! what curious contrivances! what unheard of excellencies muſt be there! without queſtion all things imaginable for richneſs, glory, and comfort. But when thou readeſt in Scripture of a purchaſe which coſt the blood of God (to which all the wealth in the world is as dirt, as nothing) ſit down and conſider what an houſe, what an heaven that muſt be, if thou conſidereſt God did infinitely love his Son, and was not ſo prodigal of his blood, as to let one drop more be ſhed then heaven was worth.

Beſides canſt thou think that the Lord Jeſus would humble himſelf to ſuch a contemptible birth, live ſuch a miſerable life, dye ſuch a lamentable painful death, to purchaſe low mean things or any thing leſs then eminent, excellent, unſpeakable, unconceivable happineſs?

3. *The title given to it do abundantly ſpeak the excellency of it.* The holy men of God do as it were ſtrive for expreſſions and words to ſet out the glory, richneſs, joy, magnificence of this gain.

To the weary, it is *reſt*, *Iſa.* 2. 57. *Rev.* 14. 13. To the hungry, it is *hidden manna*, *Rev.* 2. 17. To the thirſty, *Rivers of pleaſures*, *Pſal.* 36. 8. To the ſorrowful, *the joy of the Lord*, *Mat.* 25. 21. *Fulneſs of joy*, *Pſal.* 16. ult. To the diſgraced, *Glory*, *Rom.* 8. 18. *A Crown of glory*, 1 *Pet.* 5. 4. *A far more exceeding and eternal weight of glory*, 2 *Cor.* 4. 17. To them that walk in darkneſs and ſee no light, it is *the inheritance of the Saints in light*, *Col.* 1. 12. To them that are dying, it is *life*, *Coloſ.* 3. 3. yea *eternal life*, *John*, 10. 28. It is a *kingdom*, *Luke*, 12. 32. *A kingdom that cannot be ſhaken*, *Heb.* 12. 28. Where all the inhabitants are *Kings and Queens*, *Rev.* 2. 5.

with

with palms and scepters in their hands, Rev. 7. 9. Crowns on their heads, Isa. 28. 5. sitting on thrones, Rev. 3. 21. and shall reign with Christ for ever and ever. Rev. 22. 5.

It is a *being in Abrahams bosom, Luk.* 16. 22. *a being with Christ, Phil.* 1. 23. *A being ever with the Lord,* 1 *Thess.* 4. 17. *A seeing God as he is,* 1 *John,* 3. 2. *A seeing God face to face, a knowing God as we are known of God,* 1 *Cor.* 13. 12. And many more expressions doth the spirit of God use to describe the excellency of the Saints happiness, and why in such variety of phrases, but to assure us that whatsoever is requisite or desirable in order to happiness it is there? the holy Ghost doth gather as it were a posie of the most sweet beautiful pleasant choice flowers that grow in the whole garden of this world, and telleth us, *this is Heaven.* Do but abstract all the imperfections that attend the riches, and honor, and pleasures of earthly kingdoms, and they may be dark resemblances to shadow out the glory and excellency of the heavenly kingdom. The Philosophers could say, *That happiness must consist in such a state wherein was an aggregation of all good things:* So that though a man had all good things, and wanted but *one,* he could not be called an happy man: therefore in Scripture the Hebrew word for *happiness* is in the plural number, because not twenty or fourty things can make a man happy, but there must be all good things: and for this reason the holy Ghost useth such variety of resemblances to represent this blessedness, to shew that it hath all desireable good things.

Reader, when thou art feeding on all those glorious descriptions of heaven that are set before thee on the table of the Scripture, do not swallow them all together, but chew them severally, and thou mayst get much spiritual nourishment out of them. As for example, It is called *the joy of thy Lord,* or the *Masters joy, Mat.* 25. 21. Now what *joy* must that be? What infinite unconceivable *joy* hath the blessed God, the fountain of all *joy,* and the God of all consolations! Thou shalt partake of the very same joy according to thy capacity; Thou shalt sit at the same table, drink of the same cup, and feed on the same dainties with his Majesty. Can it then enter into thy heart to imagine either the pureness or fulness of thy Lords joy? Is not the best

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best joy of the servants on earth sorrow, and their greatest mirth mourning, to the Masters joy in heaven? *Enter thou into the joy of thy Lord*; a joy too big to enter into us, we must enter into it. A joy more meet for the Lord then the servant; yet such a Lord do we serve as will honor his servants with his own joy.

Again, it is called *a City whose builder and maker is God*, *Heb.* 11.10. Hence thou mayst gather, That structure must be beautiful indeed which hath such a builder; what a glorious fabricke must that be which hath such a workman as he is, who hath infinite Wisdom to contrive, who hath infinite richnes to adorn, infinite bounty to bestow, and infinite power to erect? what a City must that be? If poor mortals can set up such stately buildings, what a *place*, what a *Palace* must that be, whose builder and maker is God!

John 14. 2. Besides, it is called the *fathers house*; here *I* might expatiate, and tell thee, that great Princes have great seats often for their servants, but they have glorious ones indeed for themselves; In their own houses they manifest all their wealth and worth, their bounty and bravery, their honor and magnificence. What an house then hath the King of kings for his mansion house? If the several excellencies of all the Princes palaces in the world were united in one, suppose it had the foundations of marble, the floors of pearl, the cielings of wrought gold; all the varieties of *Babel*, the glory of *Solomons* house, the richnes of the temple at Jerusalem: suppose it had the statelyest rooms, the pleasantest musick, the greatest dainties, the richest furniture, that this inferior world could afford: suppose all the choice perfections of the whole creation here below, were extracted, and the quintessence of them all bestowed upon it, yet after all this it would be but like an house of dirt made by children, in comparison of the fathers house, of that house not made with hands, but eternal in the heavens. But Christian, I leave these titles to be considered and enlarged in thy own meditations.

CHAP.

CHAP. XXIV.

The Certainty that Saints ſhall obtain Heaven.

SEcondly, *It is comfortable if thou conſidereſt the certainty of it.* It is not only excellent, but certain; though it were never ſo excellent, yet if it were not certain, it would be but little comfort; but know to the joy of thine heart, that as heaven is a place of *unſpeakable excellency*, ſo thy enjoyment of it (O new-born creature) is of *unqueſtionable certainty*. It is worthy our admiration, how many wayes the moſt high God (out of condeſcention to our capacities and compaſſion to our infirmities) doth confirm and enſure this gain by death to believers.

1. By his *promiſe*, *Luk.* 12. 22. *Fear not little flock, it is your fathers pleaſure to give you a kingdom.* So *Joh.* 3. 16. *Now all the promiſes of God are yea and amen*, 2 Cor. 1. 20. They are as good as performances. *Not one good thing faileth of all the good things which the Lord promiſeth*, Joſh. 23. 14. But mark (friend) one place for many, *Tit.* 1. 2. *In hope of eternal life which God that cannot lye hath promiſed*; Gods people are a *people that will not lye*, *Iſa.* 63. 8. but God is a God that *cannot lye*; it is impoſſible for God to lye. Every lye proceedeth either from *weakneſs*, or from *wickedneſs*. Some are *weak*; they would be as good as their words, but cannot; others are *wicked*; they can be as good as their words, but will not. Neither of theſe can be charged on the bleſſed God, he is able to perform his promiſe, for he is the almighty God, *Gen.* 17. 1. *I know that thou canſt do all things*, ſaith *Job*, *Job* 42. 2. Omnipotency never

never met with a difficulty too hard for it: the promises of God will eat their way through all the Alps of opposition because he is a God of infinite power; and as he is able, and free from weakness, so he is righteous and holy, and so free from wickedness; *There is no unrighteousness in him, Psal. 92 ult. He is light and in him is no darkness at all* 1 *Jo.* 1. 5. There is not the least spot in this Sun: *His truth reacheth unto the heavens, and his faithfulness is above the clouds.*

Omnia verba Dei sunt juramenta quod certitudinem, saith Philo; sed infirmitatis nostræ causa ut si non credamus Deo promittenti credamus saltem pro nostræ salut juranti.

2. *By an Oath* God hath confirmed it, *Heb.* 6. 17, 18. *Wherein God willing more abundantly to shew unto the Heirs of promise the immutability of his counsell confirmed it by an Oath: that by two immutable things, in which it was impossible for God to lye, we might have strong consolation.* Thou wouldst take the word of a good man, and wilt thou not take the word of a God? But wonder at his goodness, he tendereth further security by his Oath, nay by the greatest Oath imaginable; *having no greater to sweare by, he swear by himself, Hebr.* 6. 16.

3. By his *Seals*: we have the *broad Seal* of Heaven, the Seals of the Covenant, to confirm this to us: The Sacraments are seals of the Covenant of Grace, *Rom.* 4. 11. And we have the *privy Seal* of the Spirit, *Ephe.* 4. 30. So that if the hand and seal of a God will do it, Heaven is ensured to all that are sanctifyed.

4. By an *earnest*, that makes a bargain sure: *Who hath sealed us, and given the earnest of the spirit in our hearts,* 2 *Cor.* 1. 22.

When Christ went from us, he left his Spirit with us, to assure us, that he would come to us: and took our flesh with him, to assure us, that we shall come to him.

5. By *first fruits*, *Rom.* 8. 23. which did assure the Jews of their harvest.

6. By the *death* of Christ. Heaven is given to the holy by *testament*, by *Will*: *John* 17. 24. *Father, I will* (saith the then dying Saviour) *that they whom thou hast given me, be with me where I am, that they may behold my glory.* Now because a Testament or Will is of no force whilst the Testator liveth, therefore Christ dyed to make his Will valid, *Heb.* 9. 16, 17.

CHAP.

CHAP. XXV.

The Eternity of the Saints happyneſs in Heaven.

THirdly, it is comfortable if thou conſidereſt the *eternity* of it. Though it were never ſo excellent and certain, yet if it were for a ſhort time only, it would afford but little comfort. Nay, the greater our joy were in the poſſeſſion of it, the greater our ſorrow would be in our ſeparation from it. The very thought of ever loſing ſuch incomparable happyneſs would be a deep wound to a Chriſtians heart, and without queſtion abate much of his joy whilſt he did enjoy it. Nothing leſſe then eternity can perfect the Saints felicity; And lo here it is: thy gain is not only of unſpeakable excellency, and unqueſtionable certainty, but alſo *durable* even unto eternity.

The pleaſures of the Saints are *for evermore*, *Pſal.* 16. *ult.* The pleaſures of the wicked on earth are like a *ſtanding-pool* quickly dryed up by the ſcorching heat of Gods wrath leaving nothing behind, ſave the mud of vexation: But the pleaſures of the godly in heaven are *rivers of pleaſures*, running over, and running ever, becauſe they flow from the fountain of living waters.

The joy of the ſinner is like the *crackling of thorns under a pot* it may make a buſſling noiſe, but quickly goeth out: but the joy of a Saint will be like *the fire upon the Altar*, which never goeth out day nor night: *Their joy ſhall no man take from them. John* 16.

The glory of a Chriſtian there will be an *eternal weight of glory*: the ſhame of a Chriſtian here is tranſitory, like a cloud upon the face of the Sun, which will ſoon be ſcattered: and the honor of a graceleſs man here is ſhort like a a fleeting ſhaddow: as * *Sejanus* was one day adored like a God, and a little after with the greateſt ignominy

* *Tacitus*

committed to the Goal. But the honor of a Christian there, is an eternal noon-tide of glory; heaven is an everlasting home to the Saints, *Luke* 16. 9. 2 *Cor.* 5. 1. *when their earthly tabernacles are dissolved, they enjoy the building of God, an house not made with hands, but eternall in the heavens.*

They enjoy the society of the good for ever: they *sit down with Abraham, Isaac, and Jacob in the Kingdom of heaven, Mat.* 8. 11. *Standing* is a posture of going, or at least of but staying little: but *sitting* is a posture of staying long. They shall enjoy God for ever: *they shall ever be with the Lord,* 1 *Thess.* 4 *ult.* The Saints shall in heaven be like Angels, *Mat.* 22. 30. Now Angels *always behold the face of their Father, Mat.* 18. 10. Now God sometimes sheweth himself unto, and sometimes hides his face from his children: that a godly man may say to Christ, as *Jacob* to his Wives, *I perceive that thy Fathers countenance is not towards me as at other times, Gen.* 31. 5. Some sin or other, like a cloud interposeth and hindereth the light of his gracious countenance: but there will be no cloud, or mist of sin, and the Sun of Righteousness will ever behold the soul with the same favourable aspect. And therefore the joy and happiness of the Saint will be ever like the Moon at the full, because that Sun will ever look upon him with the same lightsome countenance.

Angels in the Syriack have their name from a word which signifieth face, because it is their honor & office alwayes to behold Gods face.

O what a long day will eternity be to the damned, and what a shore day to be saved? *Eternal pain* will make every moment seem eternity; *eternal pleasure* will make eternity seem but a moment: the joyes there will be so great and many, that the dayes there will seem small and few: the delights there will spring every moment so fresh and full, that a Christian, like *Jacob*, will think them but *few dayes* for the love he will bear to them.

Reader, if thou art in Christ, ponder much in time, the eternity of pleasure which is prepared for thee. Consider if there be so much felicity in seeing the lovely face of God in the glasse of his Ordinances for one hour, what will there be when thou shalt see him face to face, and alwayes behold the face of thy Father?

When

When Christ and thy soul meet sweetly in a duty on the Lords day, and thou sittest under his shadow with great delight, and his fruit is sweet unto thy taste, thou thinkest the duty is done too soon, and the Sabbath is too short; thou couldst wish the Sun would stand still (as in the dayes of *Joshua*) and that day to be longer; but be encouraged: though thy Sabbaths now begin and end, yet within a few dayes thou shalt begin that eternal Sabbath which shall never end.

Certain it is (saith Mr. *Robert Bolton*) that if a man were crowned with the royal state, and imperial command of all the kingdoms upon earth: if his heart were enlarged to the utmost of all created capacities, and filled with all the exquisite and unmixed pleasures that the reach of mortality and most ambitious curiosity could possibly devise, and might without any interruption or distaste enjoy them the length of the worlds duration, they were all nothing to the precious and peerless comforts of the Kingdom of Grace but for one hour: I speak the truth in Christ, and use no Hyperbole: the Spirit of all comfort, and consciences of all true Christians, bearing me witness. What then will it be, my friend, to enjoy the unconceivable comforts of the Kingdom of Glory for ever? If one day in Gods Courts on earth be better to thee than a thousand elsewhere, how happy wilt thou be, when thou *shalt dwell* in the heavenly *House of the Lord*, and that for *ever, ever*? *when thou shalt be a pillar in the Temple of thy God, and shalt go no more out for ever! Rev.* 3. 12. O sweet word, *ever, ever*: thou art *musick* to the ear, and honey to the taste, and *melody* to the heart indeed: to be free from all evil, both of sin and suffering, and to be for *ever* free from them; to be with the Lord, enjoying all good imaginable, and *ever* to be with the Lord: O how much worth doth this one word *ever* adde to the Saints portion in the other world!

In his Epistle before Discourse of true happiness.

Mortality is a flaw in all earthly tenures, which abateth their price, and imbitteteth their pleasures: but eternity is a diamond which sparkleth most radiantly in the crown of glory, and maketh it beyond all expression or comparison weighty.

Christian, how may this perswade thee to be exact in thy walking with God, when in doing of his commands there is such great reward? Thy temporal obedience shall have an *eternal* recompence. *Zeuxis* the famous Painter was so curious in drawing his lines, because he *painted for Eternity*: how exact shouldst thou be in all thy duties, how curious in the whole course of thy life, when thou dost all for *eternity*?

How may this support thee in the greatest dangers? Thy sufferings are temporal, but thy solace shall be *eternal*. If *Saul*, when called to an earthly kingdom for a short time, could hold his peace, when men despised and derided him: surely thou mayst be steady in the greatest storm, and in all hardships bear up thy spirit with the lively hope of that heavenly eternal Kingdom to which thou art called. Dost thou not know, *that all the suffering of this life* (though all the sufferings of the mystical body of Christ were laid on thy back) *are not worthy to be compared to that far more exceeding and eternal weight of glory!* Rom. 8. 18.

Thus thy felicity in heaven will be compleat felicity, and thy consolation in the fore-thoughts of it may well be a full consolation: since for its perfections it is *unspeakable*, thy fruition of it is *unquestionable*, and thy condition in it will be *unchangable and eternal*. When thou hast filled thy heart with that fulness of joy, and bathed thy soul in those rivers of pleasures, as many millions of years as there have been minutes since the Creation, and after that as many thousand ages as there are creatures great and small in heaven, earth, and sea: and after that as many thousand millions of ages as all the men in the world can reckon up all the time of their lives: yet after all this thou shalt not have one moment less to continue in heaven, and enjoy that perfect happiness. The very greatest and highest numerations and multiplications of time, are but drops, yea ciphers and nothing to this boundless bottomless ocean of eternity. For of eternity, as *Drexelius* saith, *rightly there is no*

FINIS.

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